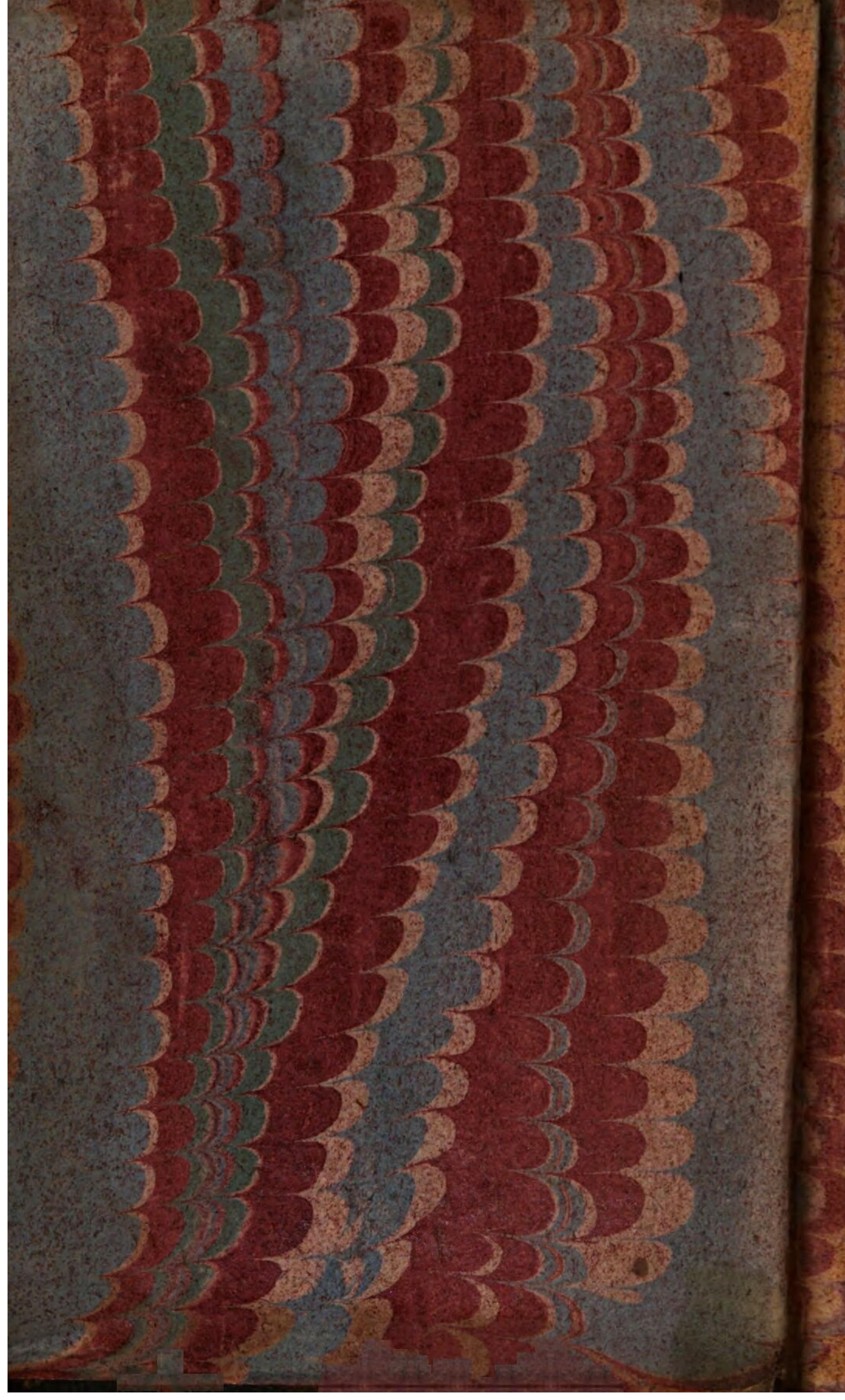
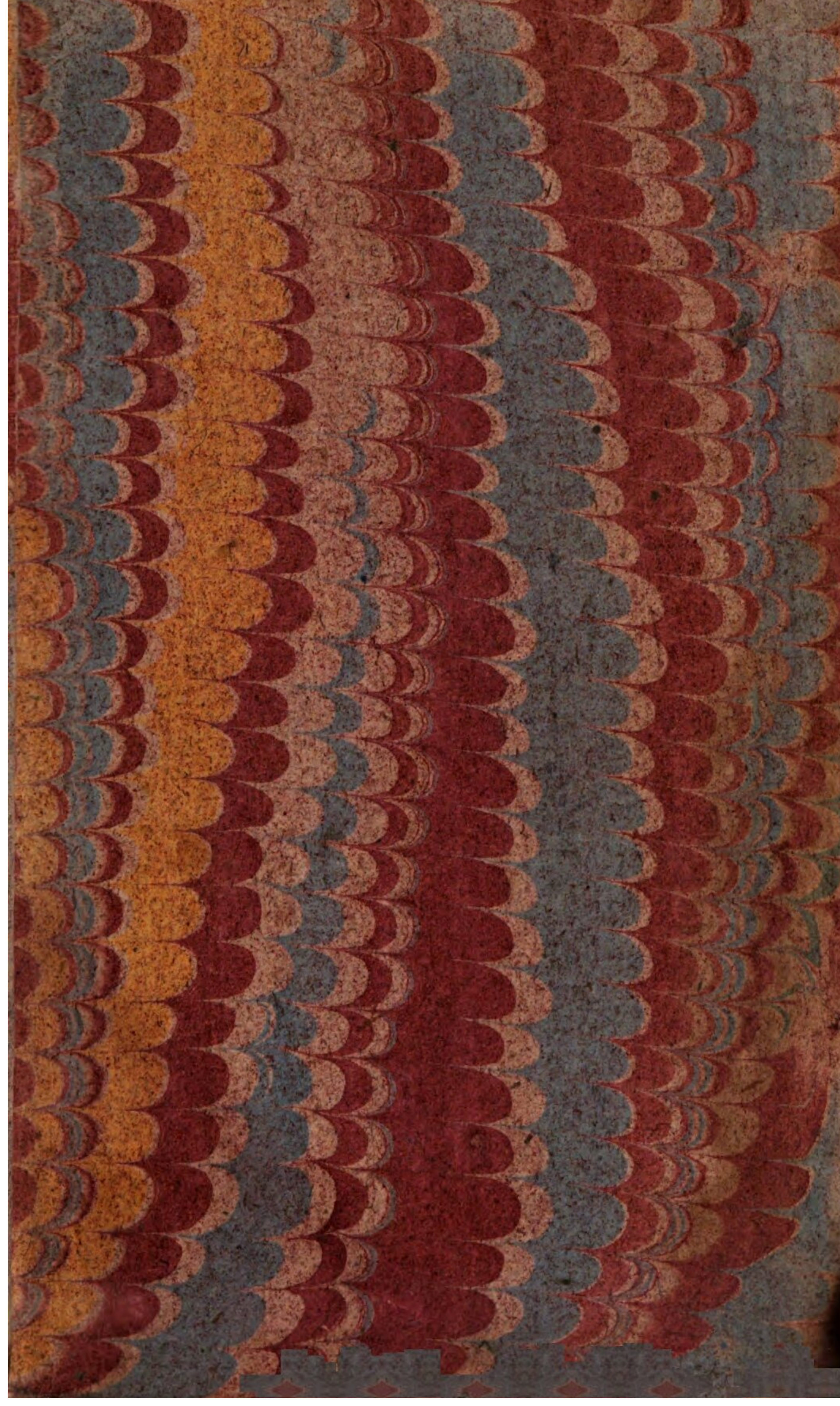






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THE
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OF
ALEXANDER POPE, ESQ.

VOLUME IV.

CONTAINING

Miscellaneous Pieces in Prose

LONDON,

Printed for A. MILLAR, J. and R. TAYLOR,
H. LINTON, and C. BATHURST.

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ALEXANDER TOTT, Esq.

CHURCHILL

LONDON

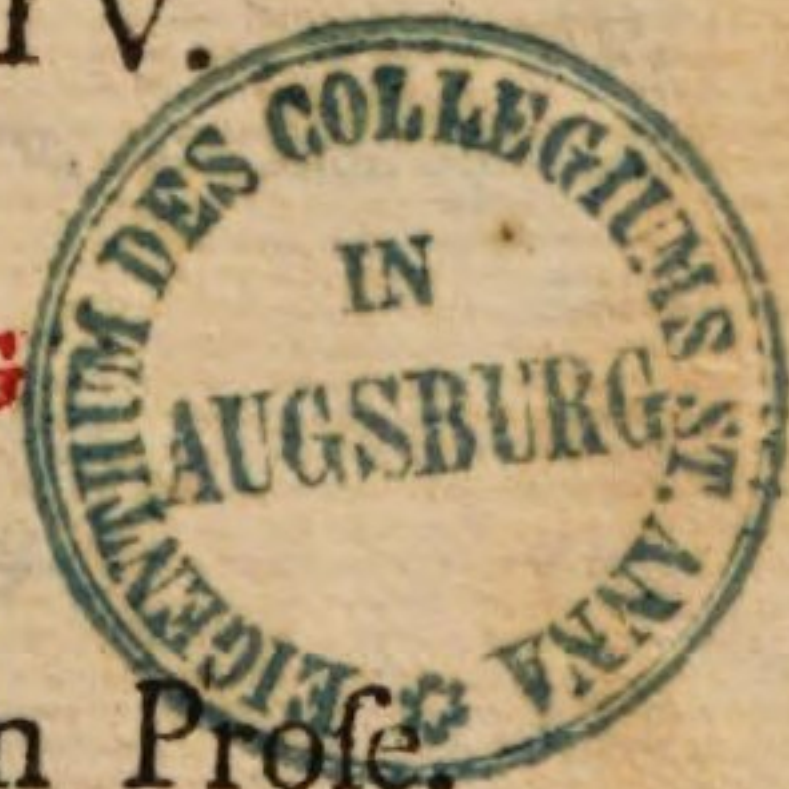
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MEMOIRS

Of the Extraordinary

Life, Works, and Discoveries

OF

MARTINUS SCRIBLERUS.

VOL. IV.

B

MEMOIRS

OF THE

Life, Works, and Discoveries

OF

MARTINUS SCHEIBLER

VOL. IV.

INTRODUCTION

To the READER.

IN the Reign of Queen ANNE (which, notwithstanding those happy Times which succeeded, every Englishman may remember) thou may'st possibly, gentle Reader, have seen a certain venerable Person who frequented the outside of the Palace of St James's, and who, by the Gravity of his Deportment and Habit, was generally taken for a decay'd Gentleman of Spain. His stature was tall, his visage long, his complexion olive, his brows were black and even, his eyes hollow yet piercing, his nose inclined to aquiline, his beard neglected and mix'd with grey: All this contributed to spread a solemn Melancholy over his countenance. Pythagoras was not more silent, Pyrrho more motionless, nor Zeno more austere. His Wig was as black and smooth as the plumes of a Raven, and hung as strait as the hair of a River God rising from the water. His cloak so compleatly covered his whole person, that whether or no he had any other cloaths (much less any linnen) under it, I shall not say; but his sword appeared a full yard

behind him, and his manner of wearing it was so stiff, that it seemed grown to his Thigh. His whole figure was so utterly unlike any thing of this world, that it was not natural for any man to ask him a question without blessing himself first. Those who never saw a *Jesuite*, took him for one, and others believed him some *High Priest of the Jews*.

But under this macerated form was concealed a Mind replete with Science, burning with a zeal of benefiting his fellow-creatures, and filled with an honest conscious Pride, mixed with a scorn of doing, or suffering the least thing beneath the dignity of a Philosopher. Accordingly he had a soul that would not let him accept of any offers of Charity, at the same time that his body seemed but too much to require it. His lodging was in a small chamber up four pair of stairs, where he regularly paid for what he had when he eat or drank: and he was often observed wholly to abstain from both. He declined speaking to any one, except the Queen, or her first Minister, to whom he attempted to make some applications: but his real business or intentions were utterly unknown to all men. Thus much is certain, that he was obnoxious to the Queen's Ministry; who, either out Jealousy or Envy, had him spirited away, and carried abroad as a dangerous person, without any regard to the known Laws of the Kingdom.

One day, as this Gentleman was walking about dinner-time alone in the Mall, it happened that a Manuscript dropt from under his cloak, which my servant pick'd up, and brought to me. It was written in the Latin tongue, and contained many most profound secrets, in an unusual turn of reasoning and style. The first leaf was inscribed with these words, *Codicillus, seu Liber Memorialis, Martini Scribleri*. The Book was of so wonderful a nature, that it is incredible what a desire I conceived that moment to be acquainted with the Author, who I clearly perceived was some great Philosopher in disguise. I several times endeavoured to speak to him, which he as often industriously avoided. At length I found an opportunity (as he stood under the Piazza by the Dancing-room in St. James's) to acquaint him in the Latin tongue, that his Manuscript was fallen into my hands; and saying this, I presented it to him, with great encomiums on the learned Author. Hereupon he took me aside, survey'd me over with a fixed attention, and opening the clasps of the Parchment cover, spoke (to my great surprise) in English, as follows;

“ Courteous stranger, whoever thou art, I embrace thee as my best friend; for either the Stars
“ and my Art are deceitful, or the destined time is
“ come which is to manifest Martinus Scriblerus to

“ the world, and thou the person chosen by fate for
“ this task. What thou seest in me, is a body ex-
“ hausted by the labours of the mind. I have found
“ in Dame Nature not indeed an unkind, but a
“ very coy Mistress: Watchful nights, anxious days,
“ slender meals, and endless labours, must be the lot
“ of all who pursue her, through her labyrinths and
“ mæanders. My first vital air I drew in this island
“ (a soil fruitful of Philosophers) but my complexion
“ is become adust, and my body arid, by visiting
“ lands (as the poet has it) *alio sub sole calentes*. I
“ have, through my whole life, passed under several
“ disguises and unknown names, to screen myself
“ from the envy and malice which mankind express
“ against those who are possessed of the *Arcanum*
“ *Magnum*. But at present I am forced to take Sanc-
“ tuary in the British court, to avoid the Revenge
“ of a cruel Spaniard, who has pursued me almost
“ through the whole terraqueous globe. Being about
“ four years ago in the City of Madrid, in quest of
“ natural knowledge, I was informed of a Lady who
“ was marked with a Pomegranate upon the in-
“ side of her right Thigh, which blossom’d, and, as
“ it were, seem’d to ripen in the due season. Forth-
“ with was I possessed with an insatiable curiosity to
“ view this wonderful Phænomenon. I felt the ar-
“ dour of my passion increase as the season advan-
“ ced, till, in the month of July, I could no longer

“ contain. I bribed her Duenna, was admitted to
“ the Bath, saw her undress’d, and the wonder dis-
“ played. This was soon after discovered by the
“ husband, who finding some letters I had writ to
“ the Duenna, containing expressions of a doubtful
“ meaning, suspected me of a crime most alien from
“ the Purity of my Thoughts. Incontinently I left
“ Madrid by the advice of Friends, have been pur-
“ sued, dogged, and way-laid through several na-
“ tions, and even now scarce think myself secure
“ within the sacred walls of this Palace. It has
“ been my good fortune to have seen all the grand
“ Phænomena of Nature, excepting an Earthquake,
“ which I waited for in Naples three years in vain;
“ and now by means of some British Ship (whose
“ Colours no Spaniard dare approach ^a) I impa-
“ tiently expect a safe passage to Jamaica, for that
“ benefit. To thee, my Friend, whom Fate has mar-
“ ked for my Historiographer, I leave these my Com-
“ mentaries, and others of my works. No more—be
“ faithful and impartial.”

He soon after performed his promise, and left me
the Commentaries, giving me also further lights by
many Conferences; when he was unfortunately snatch-
ed away (as I before related) by the jealousy of the
Queen’s Ministry.

^a This marks the time when the Introduction was written.

Tho' I was thus to my eternal grief deprived of his conversation, he for some years continued his Correspondence, and communicated to me many of his Projects for the benefit of mankind. He sent me some of his Writings, and recommended to my care the recovery of others, straggling about the world, and assumed by other men. The last time I heard from him was on occasion of his Strictures on the Dunciad: since, when several years being elapsed, I have reason to believe this excellent person is either dead, or carried by his vehement thirst of knowledge into some remote, or perhaps undiscovered Region of the world. In either case, I think it a debt no longer to be delayed, to reveal what I know of this Prodigy of Science, and to give the history of his life, and of his extensive merits to mankind; in which I dare promise the Reader, that, whenever he begins to think any one Chapter dull, the style will be immediately changed in the next.

M E M M O I R S

O F

MARTINUS SCRIBLERUS.

BOOK I.

CHAP I.

Of the Parentage and Family of Scriblerus, how he was begot, what care was taken of him before he was born, and what Prodigies attended his birth.

IN the City of Munster in Germany, lived a grave and learned Gentleman, by Profession an Antiquary; who, among all his invaluable Curiosities, esteemed none more highly, than a Skin of the true Pergamenian Parchment, which hung at the upper-end of his hall. On this was curiously traced the ancient Pedigree of the *Scribleri*, with all their Allian-

ces and collateral Relations (among which were reckoned Albertus Magnus, Paracelsus Bombastus, and the famous Scaligers, in old time, Princes of Verona) and deduced even from the times of the Elder Pliny to Cornelius Scriblerus; for such was the name of this venerable Personage; whose glory it was, that, by the singular virtue of the Women, not one had a head of a different Cast from his family.

His wife was a Lady of singular beauty, whom not for that reason only he espoused, but because she was undoubted daughter either of the great Scriverius, or of Gasper Barthius. It happened, on a time the said Gasper made a visit to Scriverius at Harlem, taking with him a comely Lady of his acquaintance, who was skilful in the Greek Tongue, of whom the learned Scriverius became so enamoured, as to inebriate his friend, and be familiar with his Mistress. I am not ignorant of what a Columesius affirms, that the learned Barthius was not so overtaken, but he perceived it; and in Revenge suffered this unfortunate Gentlewoman to be drowned in the Rhine at return. But Mrs Scriblerus (the issue of that Amour) was a living proof of the falshood of this Report. Dr Cornelius was farther induced to his marriage, from the certain information that the aforesaid Lady, the mother of his wife, was related to Cardan on the father's side, and to Al-

a Columesius relates this from Isaac Vossius, in his Opuscul.
p. 102,

drovandus on the mother's: Besides which, her Ancestors had been professors of Physick, Astrology, or Chemistry, in German Univerſities, from generation to generation.

With this fair Gentlewoman had our Doctor lived in a comfortable Union for about ten years: But this our sober and orderly pair, without any natural infirmity, and with a constant and frequent compliance to the chief duty of conjugal life, were yet unhappy, in that Heaven had not blessed them with any issue. This was the utmost grief to the good man; especially considering what exact Precautions and Methods he had used to procure that Blessing: for he never had cohabitation with his spouse, but he pondered on the Rules of the Ancients, for the generation of Children of Wit. He ordered his diet according to the prescription of Galen, confining himself and his wife, for almost the whole first year, to ^b Goat's Milk and Honey. It unfortunately befel her, when she was about four months gone with child, to long for somewhat, which that author inveighs against, as prejudicial to the understanding of the infant. This her husband thought fit to deny her, affirming, it was better to be childless, than to become the Parent of a Fool. His wife miscarried; but as the Abortion proved only a female Foetus, he com-

^b Galen. Lib. de Cibis boni et mali succ. cap. 3.

forted himself, that, had it arrived to perfection, it would not have answered his account; his heart being wholly fixed upon the learned Sex. However, he disdained not to treasure up the Embryo in a Vial, among the curiosities of his family.

Having discovered that Galen's prescription could not determine the sex, he forthwith betook himself to Aristotle. Accordingly, he withheld the nuptial embrace when the wind was in any point of the South; this ^c Author asserting that the grossness and moisture of the southerly winds occasion the procreation of females, and not of males. But he redoubled his diligence when the wind was at West, a wind on which that great philosopher bestowed the Encomiums of father of the earth, Breath of the Elysian Fields, and other glorious Elogies. For our learned man was clearly of opinion, that the Semina out of which Animals are produced, are Animalcula ready formed, and received in with the Air. ^d

Under these regulations, his wife, to his unexpressible joy, grew pregnant a second time; and (what was no small addition to his happiness) he just then came to the possession of a considerable Estate by the death of her Uncle, a wealthy Jew, who resided at London. This made it necessary for him to take a Journey to England; nor would

^c Arist. xiv. Sect. Prob. 5.

^d Religion of nat. § v. par. 15.

the care of his posterity let him suffer his Wife to remain behind him. During the voyage, he was perpetually taken up on the one hand how to employ his great Riches, and on the other, how to educate his Child. He had already determined to set apart several annual Sums, for the recovery of *Manuscripts*, the effossion of *Coins*, the procuring of *Mummies*; and for all those curious discoveries by which he hoped to become (as himself was wont to say) a second *Peireskius*. He had already chalked out all possible schemes for the improvement of a male child, yet was so far prepared for the worst that could happen, that before the nine months were expired, he had composed two Treatises of Education; the one he called, *A Daughter's Mirrour*, and the other *A Son's Monitor*.

This is all we can find relating to Martinus, while he was in his mother's womb, excepting that he was entertained there with a concert of Musick once in twenty four hours, according to the custom of the Magi: and that on a ^e particular day, he was observed to leap and kick exceedingly, which was on the first of April, the birth day of the great *Basilus Valentinus*.

The truth of this, and every preceding Fact, may be depended upon, being taken literally from

the Memoirs. But I must be so ingenuous as to own, that the Accounts are not so certain of the exact time and place of his birth. As to the first, he had the common frailty of old men, to conceal his age : as to the second, I only remember to have heard him say, that he first saw the light in St Giles's Parish. But in the investigation of this point, Fortune hath favoured our diligence. For one day as I was passing by the *Seven Dials*, I overheard a dispute concerning the place of Nativity of a great Astrologer, which each man alledged to have been in his own street. The circumstances of the time, and the description of the person, made me imagine it might be that universal Genius whose life I am writing. I returned home, and having maturely considered their several arguments, which I found to be of equal weight, I quieted my curiosity with this natural conclusion, that he was born in some point common to all the seven streets ; which must be that on which the column is now erected. And it is with infinite pleasure that I since find my Conjecture confirmed, by the following passage in the Codicil to Mr Neal's Will.

I appoint my Executors to engrave the following Inscription on the Column in the Centre of the seven streets which I erected.

LOC. NAT. INCLVT. PHILOS. MAR. SCR.

But Mr Neal's Order was never performed, because the Executors durst not administer.

Nor was the Birth of this great man unattended with Prodigies : He himself has often told me, that on the night before he was born, Mrs Scriblerus dream'd she was brought to bed of a huge *Ink-horn*, out of which issued several large streams of Ink, as it had been a fountain. This dream was by her husband thought to signify, that the child should prove a very voluminous Writer. Likewise a *Crab-tree* that had been hitherto barren, appeared on a sudden laden with a vast quantity of Crabs : This sign also the old gentleman imagined to be a prognostic of the acuteness of his Wit. A great swarm of *Wasps*, played round his cradle without hurting him, but were very troublesome to all in the room besides : This seemed a certain presage of the effects of his Satire. A Dunghill was seen, within the space of one night, to be covered all over with *Mushrooms* : This some interpreted to promise the infant great fertility of fancy, but no long duration to his works ; but the Father was of another opinion.

But what was of all most wonderful, was a thing that seemed a monstrous *Fowl*, which just then dropt through the sky-light, near his wife's apartment. It had a large body, two little disproportioned wings, a prodigious tail, but no head. As its colour was

f Virgil's Laurel. Donat.

g Plato, Lucan, etc.

white, he took it at first sight for a Swan, and was concluding his son should be a Poet : but on a nearer view, he perceived it to be speckled with black, in the form of letters ; and that it was indeed a Paper-kite which had broke its leash by the impetuosity of the wind. His back was armed with the Art Military, his belly was filled with Physick, his wings were the wings of Quarles and Withers, the several Nodes of his voluminous tail were diversified with several branches of Science ; where the Doctor beheld, with great joy, a knot of Logick, a knot of Metaphysick, a knot of Casuistry, a knot of polemical Divinity, and a knot of common Law, with a *Lanthorn of Jacob Behmen*.

There went a report in the family, that as soon as he was born, he uttered the voice of nine several animals : he cry'd like a Calf, bleated like a Sheep, chatter'd like a Mag-pye, grunted like a Hog, neighed like a Foal, croaked like a Raven, mewed like a Cat, gabbled like a Goose, and bray'd like an Ass. And the next morning he was found playing in his bed with two Owls which came down the chimney. His Father greatly rejoiced at all these signs, which betokened the variety of his Eloquence and the extent of his Learning ; but he was more particularly pleased with the last, as it nearly resembled what happened at the birth of Homer ^h.

^h Vid. Eustath. in Odyss. l. xii. ex Alex. Paphio, et Leo. Allât. de patr. Hom. pag. 45.

C H A P. II.

The Speech of Cornelius over his Son,
at the Hour of his Birth.

NO sooner was the cry of the Infant heard, but the old gentleman rushed into the room, and snatching it in his Arms, examined every limb with attention. He was infinitely pleased to find, that the child had the Wart of Cicero, the wry neck of Alexander, knots upon his legs like Marius, and one of them shorter than the other like Agefilaus. The good Cornelius also hoped he would come to stammer like Demosthenes, in order to be as eloquent; and in time arrive at many other defects of famous men. He held the child so long, that the Midwife, grown out of all patience, snatched it from his arms in order to swaddle it. “Swaddle him! (quoth he) far be it from me to submit to such a pernicious Custom! Is not my son a Man! and is not Man the Lord of the universe? Is it thus you use this Monarch at his first arrival in his dominions, to manacle and shackle him hand and foot? Is this what you call to be free-born? If you have no regard to his natural Liberty, at

“least have some to his natural Faculties. Behold
 “with what agility he spreadeth his Toes, and
 “moveth them with as great variety as his Fin-
 “gers! a power which, in the small circle of a
 “year may be totally abolished, by the enormous
 “confinement of shoes and stockings. His Ears
 “(which other animals turn with great advantage
 “towards the sonorous object) may, by the mini-
 “stry of some accursed Nurse, for ever lye flat and
 “immoveable. Not so the Ancients, they could
 “move them at pleasure, and accordingly are often
 “described *arrectis auribus*.” “What a devil (quoth
 “the Midwife) would you have your son move his
 “Ears like a Drill?” “Yes, fool (said he) why
 “should he not have the perfection of a Drill, or
 “of any other animal?” Mrs Scriblerus, who lay
 all this while fretting at her husband’s discourse, at
 last broke out to this Purpose. “My dear, I
 “have had many disputes with you upon this sub-
 “ject before I was a month gone: We have but
 “one child, and cannot afford to throw him away
 “upon experiments. I’ll have my boy bred up like
 “other gentlemen, at home, and always under my
 “own eye.” All the Gossips with one voice, cried,
 Ay, ay; but Cornelius broke out in this manner,
 “What, bred at home! Have I taken all this pains
 “for a creature that is to live the inglorious life of
 “a Cabbage, to suck the nutritious juices from the
 “spot where he was first planted! No; to peram-

“ bulate this terraqueous Globe, is too small a
 “ Range ; were it permitted, he should at least make
 “ the Tour of the whole system of the Sun. Let
 “ other Mortals pore upon Maps, and swallow the
 “ legends of lying travellers ; the son of Cornelius
 “ shall make his own Legs his Compasses ; with
 “ those he shall measure Continents, Islands, Capes,
 “ Bays, Streights, and Isthmus’s : He shall himself
 “ take the altitude of the highest mountains, from
 “ the peak of Derby to the peak of Teneriff ; when
 “ he has visited the top of Taurus, Imaus, Caucasus,
 “ and the famous Ararat, where Noah’s Ark first
 “ moor’d, he may take a slight view of the snowy
 “ Riphæans ; nor would I have him neglect Athos
 “ and Olympus, renowned for poetical fictions.
 “ Those that vomit fire will deserve a more parti-
 “ cular attention : I will therefore have him observe
 “ with great care Vesuvius, Ætna, the burning
 “ mountain of Java, but chiefly Hecla the greatest
 “ rarity in the Northern Regions. Then he may
 “ likewise contemplate the wonders of the Mephi-
 “ tick cave. When he has dived into the bowels
 “ of the earth, and surveyed the works of Nature
 “ under ground, and instructed himself fully in
 “ the nature of Volcanoes, Earthquakes, Thunders,
 “ Tempests and Hurricanes, I hope he will bless
 “ the world with a more exact survey of the deserts
 “ of Arabia and Tartary, than as yet we are able
 “ to obtain : Then will I have him cross the seven

“ Gulphs, measure the currents in the fifteen famous
“ Streights, and search for those fountains of fresh
“ water, that are at the bottom of the Ocean. ———

—At these last words Mrs Scriblerus fell into a
trembling; the description of this terrible Scene
made too violent an impression upon a woman in
her condition, and threw her into a strong Hysteric-
fit; which might have proved dangerous, if Cor-
nelius had not been pushed out of the room by the
united force of the women.

C H A P. III.

Shewing what befel the Doctor's Son
and his Shield, on the Day of the
Christ'ning.

THE day of the Christ'ning being come, and the house filled with Gossips, the Levity of whose Conversation suited but ill with the Gravity of Dr Cornelius, he cast about how to pass this day more agreeably to his Character; that is to say, not without some *Profitable Conference*, nor wholly without observance of some *Ancient Custom*.

He remembered to have read in Theocritus, that the Cradle of Hercules was a Shield: and being possess'd of an antique *Buckler*, which he held as a most inestimable Relick, he determined to have the infant laid therein, and in that manner brought into the Study, to be shown to certain learned men of his acquaintance.

The regard he had for this Shield, had caused him

formerly to compile a Dissertation concerning itⁱ, proving from the several properties, and particularly the colour of the Rust, the exact chronology thereof.

With this treatise, and a moderate supper, he proposed to entertain his Guests; tho' he had also another design, to have their assistance in the calculation of his Son's *Nativity*.

He therefore took the Buckler out of a Case (in which he always kept it, lest it might contract any modern Rust) and intrusted it to his House-maid, with orders that when company was come she should lay the child carefully in it, covered with a mantle of blue Sattin.

The Guests were no sooner seated, but they entered into a warm Debate about the *Triclinium* and the manner of *Decubitus* of the Ancients, which Cornelius broke off in this manner:

‘ This day, my friends, I purpose to exhibit my son
‘ before you; a Child not wholly unworthy of inspection, as he is descended from a Race of Virtuosi.
‘ Let the Physiognomists examine his Features; let the
‘ Chirographists behold his Palm; but above all, let us
‘ us consult for the calculation of his Nativity. To

ⁱ See the Dissertation on Woodward's Shield.

“ this end, as the child is not vulgar, I will not present
 “ him unto you in a vulgar manner. He shall be crad-
 “ led in my Ancient Shield, so famous through the U-
 “ niversities of Europe. You all know how I purcha-
 “ sed that invaluable piece of Antiquity at the great
 “ (though indeed inadequate) expence of all the Plate
 “ of our family, how happily I carried it off, and how
 “ triumphantly I transported it hither, to the inexpress-
 “ sible grief of all Germany. Happy in every circum-
 “ stance, but that it broke the heart of the great Mel-
 “ chior Insipidus !”

Here he stopped his Speech, upon sight of the Maid,
 who entered the room with the Child : He took it in
 his arms and proceeded :

“ Behold then my Child, but first behold the Shield;
 “ Behold this Rust,—or rather let me call it this preci-
 “ ous *Ærugo*,—behold this beautiful varnish of Time,—
 “ this venerable Verdure of so many ages—

In speaking these words, he slowly lifted up the
 Mantle, which covered it, inch by inch; but at every
 inch he uncovered, his cheeks grew paler, his hands
 trembled, his nerves failed, till on sight of the whole,
 the Tremor became universal: The Shield and the in-
 fant both dropt to the ground, and he had only strength
 enough to cry out, “ O God ! my Shield, my
 “ Shield !”

The truth was, the Maid (extremely concern'd for the reputation of her own cleanliness, and her young master's honour) had scoured it as clean as her Andirons ^k.

Cornelius sunk back on a chair, the Guests stood astonished, the Infant squall'd, the maid ran in, snatch'd it up again in her arms, flew into her mistress's room, and told what had happen'd. Down stairs in an instant hurried all the Gossips, where they found the Doctor in a Trance: Hungary water, Hartshorn, and the confused noise of shrill voices, at length awaken'd him: when opening his eyes, he saw the Shield in the hands of the House-maid. 'O Woman! Woman! he cry'd (and snatch'd it violently from her) was it to thy ignorance that this Relick owes its ruin? Where, where is the beautiful Crust that covered thee so long? where those Traces of Time, and *Fingers* as it were of Antiquity? Where all those beautiful obscurities, the cause of much delightful disputation, where doubt and curiosity went hand in hand, and eternally exercised the speculations of the learned? All this the rude Touch of an ignorant Woman hath done away? The *curious Prominence* at the belly of that figure, which some taking for the *Cuspis* of a sword, denominated a Roman Soldier; others accounting the *Insignia Virilia*, pronounced to

^k Poor Vadius, long with learned spleen de vour'd,
Can taste no pleasure since his Shield was scour'd.

be one of the *Dii Termini* ; behold she hath cleaned it
 in like shameful sort, and shewn to be the head of a
 Nail. O my Shield! my Shield! well may I say with
 Horace, *non bene relicta Parmula*.

The Gossips, not at all inquiring into the cause of his
 sorrow, only asked if the Child had no hurt? and cry'd
 'Come, come, all is well; what has the Woman done
 but her duty? a tight cleanly wench I warrant her;
 what a stir a man makes about a *Bason*, that an hour
 ago, before this labour was bestowed upon it, a Coun-
 try Barber would not have hung at his shop-door. A
Bason? (cry'd another) no such matter, 'tis nothing
 but a paultry old *Sconce*, with the nozzle broke off.'
 The learned Gentlemen, who till now had stood speech-
 less, hereupon looking narrowly on the Shield, declared
 their Assent to this latter opinion; and desired Corne-
 lius to be comforted, assuring him it was a *Sconce*, and
 no other. But this, instead of comforting, threw the
 Doctor into such a violent Fit of Passion, that he was
 carried off groaning and speechless to bed; where being
 quite spent, he fell into a kind of slumber.

C H A P. IV.

Of the Suction and Nutrition of the Great Scriblerus in his Infancy, and of the first Rudiments of his Learning.

AS soon as Cornelius awaked, he raised himself on his elbow, and casting his eye on Mrs Scriblerus, spoke as follows, ‘ Wisely was it said by Homer, ‘ that in the Cellar of Jupiter are two barrels, the one ‘ of good, the other of evil, which he never bestows on ‘ mortals separately, but constantly mingles them together. Thus at the same time hath Heav’n blessed ‘ me with the birth of a Son, and afflicted me with the ‘ scouring of my Shield. Yet let us not repine at his ‘ Dispensations, who gives and who takes away; but ‘ rather join in prayer, that the Rust of Antiquity ‘ which he hath been pleased to take from my Shield, ‘ may be added to my Son; and that so much of it, ‘ as it is my purpose he shall contract in his Education, ‘ may never be destroyed by any modern polish- ‘ ing.’

He could no longer bear the sight of the Shield, but ordered it should be removed for ever from his eyes.

It was not long after purchas'd by Dr Woodward, who, by the assistance of Mr Kemp, incrusted it with a new Rust, and is the same whereof a Cut hath been engraved, and exhibited to the great Contentation of the learned.

Cornelius now began to regulate the Suction of his child. Seldom did there pass a day without disputes between him and the Mother, or the Nurse, concerning the nature of Aliment. The poor Woman never dined but he denied her some dish or other, which he judged prejudicial to her milk. One day she had a longing desire to a piece of beef, and as she stretched her hand towards it, the old Gentleman drew it away, and spoke to this effect. "Hadst thou read the Ancients, O Nurse, thou
"would'st prefer the welfare of the Infant which
"thou nourishest, to the indulging of an irregular
"and voracious Appetite. Beef, it is true, may
"confer a Robustness on the limbs of my son, but
"will hebetate and clog his Intellectuals." While he spoke this, the Nurse looked upon him with much anger, and now and then cast a wishful eye upon the Beef.—"Passion, (continued the Doctor, still holding the dish) throws the mind into too
"violent a fermentation; it is a kind of fever of
"the soul, or, as Horace expresses it, *a short Madness*. Consider, Woman, that this day's Suction

“ of my son may cause him to imbibe many ungo-
“ vernable Passions, and in a manner spoil him for
“ the temper of a Philosopher. Romulus by suck-
“ ing a Wolf became of a fierce and savage dispo-
“ sition ; and were I to breed some Ottoman Em-
“ peror, or Founder of a Military Commonwealth,
“ perhaps I might indulge thee in this carnivorous
“ Appetite.”—What, interrupted the Nurse, Beef
spoil the understanding ? that’s fine indeed—how
then could our Parson preach as he does upon Beef,
and Pudding too, if you go to that ? Don’t tell me
of your Ancients, had not you almost killed the
poor babe with a dish of Dæmonial black Broth ?—
“ Lacedemonian black Broth, thou would’st say,
“ (replied Cornelius) but I cannot allow the surfeit
“ to have been occasioned by that diet, since it was
“ recommended by the Divine Lycurgus. No,
“ Nurse, thou must certainly have eaten some meats
“ of ill Digestion the day before, and that was the
“ real cause of his disorder. Consider, Woman,
“ the different Temperaments of different Nations:
“ What makes the English Phlegmatick and me-
“ lancholy, hut Beef ? what renders the Welsh so
“ hot and cholerick, but Cheese and Leeks ? the
“ French derive their levity from their Soups, Frogs,
“ and Mushrooms : I would not let my son dine
“ like an Italian, lest like an Italian he should be
“ jealous and revengeful : The warm and solid diet
“ of Spain may be more beneficial, as it might en-

“due him with a profound Gravity, but at the
 “same time he might suck in with their food their
 “intolerable Vice of Pride. Therefore, Nurse, in
 “short, I hold it requisite to deny you at present,
 “not only Beef, but likewise whatsoever any of
 “those Nations eat.” During this speech, the Nurse
 remained pouting and marking the plate with the
 knife, nor would she touch a bit during the whole
 dinner. This the old Gentleman observing, or-
 dered that the Child, to avoid the risque of imbib-
 ing ill humours, should be kept from her breast all
 that day, and to be fed with Butter mixed with Ho-
 ney, according to a Prescription he had met with
 somewhere in Eustathius upon Homer. This indeed
 gave the Child a great looseness; but he was not
 concerned at it, in the opinion, that whatever harm
 it might do his body, would be amply recompensed
 by the improvements of his understanding. But
 from thenceforth he insisted every day upon a par-
 ticular Diet to be observed by the Nurse; under
 which having been long uneasy, she at last parted
 from the family, on his ordering her for dinner the
Paps of a Sow with Pig; taking it as the highest indig-
 nity, and a direct insult upon her Sex and Calling.

Four years of young Martin's life passed away in
 squabbles of this nature. Mrs Scriblerus considered
 it was now time to instruct him in the fundamentals
 of Religion, and to that end took no small pains

in teaching him his *Catechism*. But Cornelius looked upon this as a tedious way of Instruction, and therefore employed his head to find out more pleasing methods, the better to induce him to be fond of learning. He would frequently carry him to the *Puppet-show*, of the Creation of the world, where the Child with exceeding delight gained a notion of the History of the Bible. His first rudiments in prophane history were acquired by seeing of *Raree-shows*, where he was brought acquainted with all the Princes of Europe. In short, the old Gentleman so contrived it, to make every thing contribute to the improvement of his knowledge, even to his very Dress. He invented for him a Geographical suit of cloaths, which might give him some hints of that Science, and likewise some knowledge of the Commerce of different Nations. He had a French Hat with an African Feather, Holland Shirts and Flanders Lace, English Cloth lined with Indian Silk, his Gloves were Italian, and his shoes were Spanish : He was made to observe this, and daily catechis'd thereupon, which his father was wont to call " Travelling at home." He never gave him a Fig or an Orange but he obliged him to give an account from what Country it came. In Natural history he was much assisted by his Curiosity in *Sign-posts*, in so much that he hath often confessed he owed to them the knowledge of many Creatures which he never found since in any Author, such as White

Lions, Golden Dragons, &c. He once thought the fame of Green Men, but had since found them mentioned by Kercherus, and verified in the History of William of Newbury ^l.

His disposition to the Mathematicks was discovered very early, by his drawing ^m parallel lines on his bread and butter, and intersecting them at equal Angles, so as to form the whole Superficies into Squares. But in the midst of all these improvements, a stop was put to his learning the *Alphabet*, nor would he let him proceed to Letter D, till he could truly and distinctly pronounce C in the ancient manner; at which the Child unhappily boggled for near three months. He was also obliged to delay his learning to *write*, having turned away the Writing Master because he knew nothing of Fabius's Waxed Tables.

Cornelius having read, and seriously weighed the methods by which the famous Montagne was educated, and resolved in some degree to exceed them, resolved he should speak and learn nothing but the learned Languages, and especially the Greek; in which he constantly eat and drank, according to Homer. But what most conduced to his easy attainment of this language, was his love of Ginger-bread; which his father

^l Gul. Neubrig. Book i. ch. 27.

^m Pascal's life—Locke of Educat. etc.

serving, caused it to be stamp'd with the letters of the Greek Alphabet; and the Child the very first day eat as far as Iota. By his particular application to this language above the rest, he attained so great a proficiencie therein, that Gronovius ingeniously confesses he durst not confer with this child in Greek at eight years old, and at fourteen he compos'd a Tragedy in the same language, as the younger P Pliny had done before him.

He learned the Oriental Languages of Erpenius, who resided some time with his father for that purpose. He had so early a Relish for the eastern way of writing, that even at this time he compos'd (in imitation of it) the *Thousand and one Arabian Tales*, and also the *Persian Tales*, which have been since translated into several languages, and lately into our own with particular elegance, by Mr Ambrose Philips. In this work of his Childhood, he was not a little assisted by the historical Traditions of his *Nurse*.

p Plin. Epist. Lib. 7.

C H A P. V.

A Dissertation upon Play-things.

HERE follow the Instructions of Cornelius Scriblerus concerning the Plays and Play-things to be used by his son Martin.

“ *Play* was invented by the *Lydians* as a remedy
 “ against *Hunger*. Sophocles says of Palamedes, that
 “ he invented *Dice* to serve sometimes instead of a
 “ Dinner. It is therefore wisely contrived by
 “ Nature, that Children, as they have the keenest
 “ *Appetites*, are most addicted to *Plays*. From the
 “ same cause, and from the unprejudiced and incor-
 “ rupt simplicity of their minds it proceeds, that the
 “ Plays of the Ancient Children are preserved more
 “ entire than any other of their Customs. In this
 “ matter I would recommend to all who have any
 “ concern in my Son’s Education, that they deviate
 “ not in the least from the primitive and simple
 “ Antiquity.

“ To speak first of the *Whistle*, as it is the first of
 “ all Play-things. I will have it exactly to corres-

“ spond with the ancient *Fistula*, and accordingly to
 “ be composed *septem paribus disjuncta cicutis*.

“ I heartily wish a diligent search may be made
 “ after the true *Crepitaculum*, or *Rattle* of the An-
 “ cients, for that (as *Archytas Tarentinus* was of o-
 “ pinion) kept the Children from breaking Earthen
 “ Ware. The *China* cups in these days are not at
 “ all the safer for the modern *Rattles*; which is
 “ an evident proof how far their *Crepitacula* ex-
 “ ceeded ours.

“ I would not have Martin as yet to scourge a
 “ *Top*, till I am better informed whether the *Tro-*
 “ *chus* which was recommended by *Cato* be really
 “ our present *Top*, or rather the *Hoop* which the
 “ boys drive with a stick. Neither *Cross* and *Pile*,
 “ nor *Ducks* and *Drakes*, are quite so ancient as
 “ *Handy-dandy*, tho’ *Macrobius* and *St Augustine*
 “ take notice of the first, and *Minutius Fœlix* de-
 “ scribes the latter; but *Handy-dandy* is mentioned
 “ by *Aristotle*, *Plato*, and *Aristophanes*.

“ The Play which the Italians call *Cinque*, and
 “ the French *Mourre*, is extremely ancient; it was
 “ played at by *Hymen* and *Cupid* at the Marriage of
 “ *Psyche*, and termed by the Latins, *digitis micare*.

“ *Julius Pollux* describes the *Omilla* or *Chuckfar-*
 “ *thing*: tho’ some will have our modern *Chuckfar-*

“ *thing* to be nearer the *Alphetinda* of the Anci-
 “ ents. He also mentions the *Basilinda*, or *King*
 “ *I am* ; and *Myinda*, or *Hoopers-Hide*.

“ But the *Chytrindra* described by the same Au-
 “ thor is certainly not our *Hot-cockle* ; for that was
 “ by pinching and not by striking ; tho’ there are
 “ good authors who affirm the *Rathapygismus* to be
 “ yet nearer the modern *Hot-cockles*. My son Mar-
 “ tin may use either of them indifferently, they be-
 “ ing equally antique.

“ *Building of Houses*, and *Riding upon Sticks* have
 “ been used by children in all ages, *Ædificare casas*,
 “ *equitare in arundine longa*. Yet I much doubt whe-
 “ ther the riding upon Sticks did not come into use
 “ after the age of the *Centaurs*.

“ There is one Play which shews the gravity of
 “ ancient Education, called the *Acinetinda*, in which
 “ children contended who could longest *stand still*.
 “ This we have suffered to perish entirely ; and, if
 “ I might be allowed to guess, it was certainly first
 “ lost among the *French*.

“ I will permit my Son to play at *Apodidas-*
 “ *cinda*, which can be no other than our *Puss in a*
 “ *Corner*.

“ Julius Pollux in his ninth book speaks of the
“ *Melolonthæ* or the *Kite*; but I question whether
“ the *Kite* of Antiquity was the same with ours;
“ And though the *Οπρυσοκοπία* or *Quail-fighting* is
“ what is most taken notice of, they had doubtless
“ *Cock matches* also, as is evident from certain ancient
“ Gems and Reliefs.

“ In a word, let my son Martin disport himself
“ at any Game truly Antique, except one, which
“ was invented by a people among the Thracians,
“ who hung up one of their Companions in a Rope,
“ and gave him a Knife to cut himself down; which
“ if he failed in, he was suffered to hang till he
“ was dead; and this was only reckoned a sort of
“ joke. I am utterly against this, as barbarous
“ and cruel.

“ I cannot conclude, without taking notice of the
“ beauty of the *Greek* names, whose Etymologies
“ acquaint us with the nature of the sports; and
“ how infinitely, both in sense and sound, they excel
“ our barbarous names of Plays.”

Notwithstanding the forgoing injunctions of Dr Cornelius, he yet condescended to allow the Child the use of some few modern Play-things; such as might prove of any benefit to his mind, by instilling an early notion of the sciences. For example, he found that *Marbles* taught him *Percussion* and

the *Laws of Motion*; *Nut-crackers* the use of the *Leaver*; *Swinging* on the ends of a Board, the *Balance*; *Bottle-screws*, the *Vice*; *Whirligigs*, the *Axis* and *Peritrochia*; *Bird-cages*, the *Pully*; and *Tops* the *Centrifugal motion*.

Others of his sports were farther carried to improve his tender soul even in Virtue and Morality. We shall only instance one of the most useful and instructive, *Bob-cherry*, which teaches at once two noble Virtues, *Patience* and *Constancy*; the first in adhering to the pursuit of one end, the latter in bearing a disappointment.

Besides all these, he taught him as a diversion, an odd and secret manner of *Stealing*, according to the Custom of the Lacedemonians; wherein he succeeded so well, that he practised it to the day of his death.

C H A P. VI.

Of the Gymnasticks, in what Exercises Martinus was educated; something concerning Music; and what sort of a Man his Uncle was.

NOR was Cornelius less careful in adhering to the rules of the purest Antiquity, in relation to the *Exercises* of his Son. He was stript, powder'd, and anointed, but not constantly bath'd, which occasioned many heavy complaints of the Laundress about dirtying his linen. When he played at Quoits, he was allowed his Breeches and Stockings; because the *Discoboli* (as Cornelius well new) were naked to the middle only. The Mother often contended for modern Sports, and common Customs; but this was his constant reply, "Let a Daughter be the care of her Mother, but the Education of a Son should be the delight of his Father."

It was about this time, he heard, to his exceeding content, the *Harpastus* of the Ancients was yet in use in *Cornwall*, and known there by the name of *Hurling*.

He was sensible the common *Foot-ball* was a very imperfect imitation of that exercise; and thought it necessary to send Martin into the West, to be initiated in that truly ancient and manly part of the *Gymnastics*. The poor boy was so unfortunate as to return with a broken leg. This Cornelius looked upon but as a slight ailment, and promised his Mother he would instantly cure it: He slit a green Reed, and cast the Knife upward, then tying the two parts of the Reed to the disjointed place, pronounced these words ^r, “Daries, daries, astataries dissunapiter; huat, hanat, huat, ista, pista fista, domi abo, damnaustra.” But finding, to his no small astonishment, that this had no effect, in five days he condescended to have it set by a modern Surgeon.

Mrs Scriblerus, to prevent him from exposing her son to the like dangerous Exercises for the future, proposed to send for a Dancing-Master, and to have him taught the Minuet and Rigadoon. “Dancing (quoth Cornelius) I must approve, for *Socrates* said the best Dancers were the best Warriors; but not those species of Dancing which you mention: They are certainly Corruptions of the Comic and Satyric Dance, which were utterly disliked by the founder Ancients. Martin shall learn the Tragic Dance

^r *Plin. Hist. Nat. lib. xvii. in fine.* Carmen contra luxata membra, cujus verba inferere non equidem serio ausim, quamquam a Catone prodita. *Vid. Caton. de re rust. c. 160.*

“ only, and I will send all over *Europe*, till I find an
 “ Antiquary able to instruct him in the *Saltatio*
 “ *Pyrrhica*.^s Scaliger, from whom my Son is line-
 “ ally descended, boasts to have performed this war-
 “ like Dance in the presence of the Emperor, to the
 “ great admiration of all Germany. What would he
 “ say could he look down and see one of his posterity
 “ so ignorant, as not to know the least step of that
 “ noble kind of *Saltation*?”

The poor Lady was at last enur'd to bear all these things with a laudable patience, till one day her husband was seized with a new thought. He had met with a saying, that “ *Spleen, Garter, and Girdle*, are the three impediments to the *Cursus*.” Therefore Pliny (lib. xi. cap. 37.) says, that such as excel in that exercise have their *Spleen* cauterized, “ My son
 “ (quoth Cornelius) runs but heavily; therefore I
 “ will have this operation performed upon him immediately. Moreover, it will cure that immoderate
 “ Laughter to which I perceive he is addicted: For
 “ Laughter (as the same author hath it, *ibid.*) is caused by the bigness of the Spleen.” This design was no sooner hinted to Mrs Scriblerus, but she burst into

^s *Scalig. Poetic. l. x. c. 9.* Hanc saltationem Pyrrhicam, nos sæpe et diu, jussu Bonifacii patruī, coram Divo Maximiliano, non sine stupore totius Germaniæ, repræsentavimus. Quo tempore vox illa Imperatoris, Hic puer aut thoracem pro pelle aut pro cunis habuit.

tears, wrung her hands, and instantly sent to his Brother Albertus, begging him for the love of God to make haste to her Husband.

Albertus was a discreet man, sober in his opinions, clear of Pedantry, and knowing enough both in Books and in the World, to preserve a due regard for whatever was useful or excellent, whether ancient or modern: If he had not always the authority, he had at least the art, to divert Cornelius from many extravagancies. It was well he came speedily, or Martin could not have boasted the entire Quota of his Viscera. “What does it signify (quoth Albertus) whether my Nephew excels in the “*Cursus* or not? Speed is often a Symptom of “Cowardice; witness Hares and Deer.—Do not “forget Achilles (quoth Cornelius) I know that “Running has been condemned by the proud Spartans, as useless in war; and yet Demosthenes “could say. Ἄνθρωπος ὁ φεύγων καὶ πάλαν μαχήσεται; “a thought which the English Hudibras has well “rendered,

*For he that runs may fight again,
Which he can never do that's slain.*

“That's true (quoth Albertus) but pray consider “on the other side, that Animals t spleened grow

“extremely falacious, an experiment well known
 “in dogs. Cornelius was struck with this, and
 “replied gravely; If it be so, I will defer the
 “Operation, for I will not encrease the powers of
 “my son’s body at the expence of those of his
 “mind. I am indeed disappointed in most of my
 “projects, and fear I must sit down at last con-
 “tented with such methods of Education as mo-
 “dern barbarity affords. Happy had it been for
 “us all, had we lived in the age of Augustus!
 “Then my Son might have heard the Philosophers
 “dispute in the Porticos of the Palæstra, and at
 “the same time formed his Body and his Under-
 “standing.” “It is true (reply’d Albertas) we
 “have no *Exedra* for the Philosophers, adjoining
 “to our Tennis Courts; but there are Ale-houses
 “where he will hear very notable argumenta-
 “tions: Tho’ we come not up to the Ancients in
 “the *Tragic-dance*, we excel them in the *κρυκ-
 “σις*, or the art of *Tumbling*. The Ancients
 “would have beat us at *Quoits*, but not so much
 “at the *Jaculum* or *pitching the Bar*. The *u Pu-
 “gilatus* is in as great perfection in England as in
 “old Rome, and the *Cornish-Hug* in the *w Luctus*
 “is equal to the *volutatoria* of the Ancients.”
 “You could not (answered Cornelius) have pro-
 “duced a more unlucky instance of modern folly

“ and barbarity, than what you say of the *Jacu-*
 “ *lum*. x The Cretans wisely forbid their servants
 “ Gymnasticks, as well as Arms; and yet your
 “ modern Footmen exercise themselves daily in
 “ the *Jaculum* at the corner of *Hype-park*, whilst
 “ their enervated Lords are lolling in their chariots,
 “ a species of Vestigation seldom us’d amongst
 “ the Ancients, except by old Men. You say
 “ well (quoth Albertus) and we have several other
 “ kinds of Vestigation unknown to the Ancients;
 “ particularly flying Chariots, where the people
 “ may have the benefit of this exercise at the small
 “ expence of a farthing. But suppose (which I
 “ readily grant) that the Ancients excelled us almost
 “ in every thing, yet why this singularity? your son
 “ must take up with such masters as the present age
 “ affords; we have Dancing-masters, Writing-
 “ masters and Musick-masters.

The bare mention of *Musick* threw Cornelius into
 a passion. “ How can you dignify (quoth he) this
 “ modern fidling with the name of Musick? Will
 “ any of your best Hautboys encounter a Wolf
 “ now a-days with no other arms but their instru-
 “ ments, as did that ancient piper Pythocaris? Have
 “ ever wild Boars, Elephants, Deer, Dolphins,
 “ Whales or Turbots, shew’d the least emotion at
 “ the most elaborate strains of your modern Scra-

x Aristot. politic. lib. ii. cap. 3.

“ pers, all which have been, as it were, tamed and
 “ humanized by ancient Musicians? Does not y
 “ Ælian tell how the Lybian Mares were excited
 “ to horsing by Musick: (which ought in truth to
 “ be a caution to modest Women against frequenting
 “ Operas; and consider, Brother, you are brought
 “ to this dilemma, either to give up the virtue
 “ of the Ladies, or the power, of your Musick :)
 “ Whence proceeds the degeneracy of our Morals!
 “ Is it not from the loss of ancient Musick, by
 “ which (says Aristotle) they taught all the Virtues?
 “ Else might we turn Newgate into a College of
 “ Dorian Musicians, who should teach moral Vir-
 “ tues to those people. Whence comes it that our
 “ present diseases are so stubborn? whence is it that
 “ I daily deplore my sciatical pains? Alas! because
 “ we have lost their true cure, by the melody of
 “ the Pipe. All this was well known to the Ancients,
 “ as ^z Theophrastu, assures us, (whence ^a Cælius
 “ calls it *loca dolentia decantare*) only indeed some
 “ small remains of this skill are preserved in the
 “ cure of the Tarantula. Did not ^b Pythagoras
 “ stop a company of drunken Bullies from storming a
 “ civil house, by changing the strain of the Pipe to
 “ the sober Spondæus? and yet your modern Musi-
 “ cians want art to defend their windows from com-

y Ælian Hist. Animal. lib. xi. cap. 18. and lib. xii. cap. 44.

z Athenæus, lib. xiv.

a Lib. de sanitate tuenda

cap. 2.

b Quintilian. lib. i. cap. 10.

“ mon Nickers. It is well known that when the
 “ Lacedæmonian Mob were up, they ^c commonly
 “ sent for a Lesbian Musician to appease them, and
 “ they immedianelly grew calm as soon as they heard
 “ Terpander sing: Yet I don’t believe that the
 “ Pope’s whole band of Musick, though the best
 “ of this age, could keep his Holiness’s Image from
 “ being burnt on a fifth of November. Nor
 “ would Terpander himself (replied Albertus) at
 “ Billingsgate, nor Timotheus at Hockley in the
 “ Hole, have any manner of effect, nor both of
 “ them together bring ^d Horneck to common civi-
 “ lity.” “ That’s a gross mistake (said Cornelius
 “ very warmly); and to prove it so, I have here a
 “ small Lyra of my own, framed, strung and tun’d
 “ after the ancient manner. I can play some frag-
 “ ments of Lesbian tunes, and I wish I were to try
 “ them upon the most passionate creatures alive.”
 —“ You never had a better opportunity (says
 “ Albertus) for yonder are two Apple-women scold-
 “ ing, and just ready to uncoif one another.”
 With that Cornelius, undressed as he was, jumps
 out into his Balcony, his Lyra in hand in his flip-
 pers, with his breeches hanging down to his ancles,
 a stocking upon his head, and a waistcoat of murrey-
 coloured satin upon his body: He touched his Lyra
 with a very unusual sort of an Harpegiatura, nor were

^c Suidas in Timotheo.

^d Horneck, a scurrilous Scribler who wrote a weekly paper,
 called *the High German Doctor*.

his hopes frustrated. The odd Equipage, the uncouth Instrument, the strangeness of the Man and of the Musick, drew the ears and eyes of the whole Mob that were got about the two female Champions, and at last of the Combatants themselves. They all approach'd the Balcony, in as close attention as Orpheus's first Audience of Cattle, or that of an Italian Opera, when some favourite Air is just awakened. This sudden effect of his Music encouraged him mightily, and it was observed he never touch'd his Lyre in such a truly chromatic and enharmonic manner as upon that occasion. The mob laughed, sung, jumped, danced, and used many odd gestures, all which he judged to be caused by the various strains and modulations. "Mark (quoth he) in this, the power of the Ionian, "in that, you see the effect of the Æolian." But in a little time they began to grow riotous, and threw stones: Cornelius then withdrew, but with the greatest air of triumph in the world. "Brother (said he) "do you observe I have mixed unawares too "much of the *Phrygian*; I might change it to the " *Lydian*, and soften their riotous tempers: But it is "enough: Learn from this Sample to speak with ve- "neration of ancient Music. If this Lyre, in "my unskilful hands, can perform uch wonders, "what must it not have done in those of a Timotheus or a Terpander?" Having said this,

he retired with the utmost Exultation in himself, and Contempt of his Brother; and, it is said, behaved that night with such unusual haughtiness to his family, that they had all reason to wish for some ancient Tibicen to calm his Temper.

C H A P. VII.

Rhetoric, Logic, and Metaphysics.

Cornelius having (as hath been said) many ways been disappointed in his attempts of improving the bodily Forces of his son, thought it now high time to apply to the Culture of his Internal faculties. He judged it proper in the first place to instruct him in *Rhetoric*. But herein we shall not need to give the Reader any account of his wonderful progress, since it is already known to the learned world by his Treatise on this subject: I mean the admirable Discourse *Περὶ Βαθύς*, which he wrote at this time, but concealed from his Father, knowing his extreme partiality for the Ancients. It lay by him concealed, and perhaps forgot among the great multiplicity of other Writings, till, about the year 1727, he sent it us to be printed, with many additional examples drawn from the excellent live Poets of this present age. We proceed therefore to *Logic* and *Metaphysics*.

The wise Cornelius was convinced, that these being *Polemical Arts*, could no more be learned alone, than Fencing or Cudgel-playing. He thought it therefore

necessary to look out for some Youth of pregnant parts, to be a sort of humble Companion to his son in those studies. His good fortune directed him to one of the most singular endowments, whose name was Conradus Crambe, who by the father's side was related to the Crouches of Cambridge, and his Mother was Cousin to Mr Swan, Gamester and Punster of the City of London. So that from both parents he drew a natural disposition to sport himself with Words, which, as they are said to be the counters of wise Men, and ready money of Fools, Crambe had great store of cash of the latter sort. Happy Martin in such a Parent and such a Companion! What might not he atchieve in Arts and Sciences!

Here I must premise a general observation of great benefit to mankind. That there are many people who have the use only of one Operation of the Intellect, though, like short-sighted men, they can hardly discover it themselves; they can form single apprehensions, but have neither of the other two faculties, the *judicium* or *discursus*. Now, as it is wisely ordered, that people deprived of one sense have the others in more perfection, such people will form single Ideas with a great deal of vivacity; and happy were it indeed if they would confine themselves to such, without forming *judicia*, much less *argumentations*.

Cornelius quickly discovered, that these two last operations of the intellect were very weak in Martin, and almost totally extinguished in Crambe; however, he used to say, that Rules of Logic are Spectacles to a purblind understanding, and therefore he resolved to proceed with his two Pupils.

Martin's understanding was so totally immersed in *sensible objects*, that he demanded examples from Material things of the abstracted Ideas of Logic: As for Crambe, he contented himself with the Words, and when he could but form some conceit upon them, was fully satisfied. Thus Crambe would tell his Instructor, that All men were not *singular*; that Individuality could hardly be prædicated of any man, for it was commonly said that a man *is* not the same he *was*, that madmen are *beside themselves*, and drunken men *come to themselves*; which shows, that few men have that most valuable logical endowment, Individuality. Cornelius told Martin, that a shoulder of mutton was an Individual; which Crambe denied, for he had seen it cut into commons: That's true (quoth the Tutor) but you never saw it cut into Shoulders of mutton: If it could (quoth Crambe) it would be the most lovely individual of the University. When he was told, a *substance* was that which was *subject to accidents*; then Soldiers (quoth Crambe) are the most substantial people in the world. Neither would he allow it to be a good definition of *accident*, that it could

be “present or absent without the destruction of the
 “subject;” since there are a great many accidents
 that destroy the subject, as burning does a house, and
 death a man. But as to that, Cornelius informed
 him, that there was a natural death, and a logical
 death; that though a man after his natural death
 was not capable of the least parish-office, yet he might
 still keep his Stall amongst the logical prædica-
 ments.

Cornelius was forced to give Martin sensible ima-
 ges; thus calling up the Coachman he asked him what
 he had seen at the Bear Garden? The man answer-
 ed, he saw two men fight a prize; one was a fair
 man, a Sergeant in the Guards; the other black,
 a Butcher; the Sergeant had red Breeches, the But-
 cher blue; they fought upon a Stage about four o’
 clock, and the Sergeant wounded the Butcher in the
 leg. “Mark (quoth Cornelius) how the fellow runs
 “through the prædicaments. Men, *substantia*; two
 “*quantitas*; fair and black, *qualitas*; Sergeant and
 “Butcher, *relatio*; wounded the other, *actio et passio*;
 “fighting, *situs*; Stage, *ubi*; two a Clock, *quando*;
 “blue and red Breeches, *habitus*.” At the same time,
 he warned Martin, that what he now learn’d as a
 Logician, he must forget as a natural Philosopher;
 that tho’ he now taught them that accidents inhered
 in the subject, they would find in time there was no
 such thing; and that colour, taste, smell, heat, and

cold, were not in the things, but only phantasms of our brains. He was forced to let them into this secret; for Martin could not conceive how a habit of dancing inhered in a dancing master, when he did not dance; nay, he would demand the Characteristicks of Relations: Crambe used to help him out, by telling him, a Cuckold, a losing gamester, a man that had not dined, a young heir that was kept short by his father, might be all known by their countenance; that, in this last case, the Paternity and Filiation leave very sensible impressions in the *relatum* and *correlatum*. The greatest difficulty was when they came to the Tenth prædicament: Crambe affirmed that his *habitus* was more a substance than he was; for his cloaths could better subsist without him, than he without his cloaths.

Martin supposed an Universal Man to be like a Knight of a Shire, or a Burgess of a Corporation, that represented a great many Individuals. His Father asked him, if he could not frame the Idea of an Universal Lord Mayor? Martin told him, that, never having seen but one Lord Mayor, the Idea of that Lord Mayor always returned to his mind; that he had great difficulty to abstract a Lord Mayor from his Fur, Gown, and Gold Chain; nay, that the horse he saw the Lord Mayor ride upon not a little disturbed his imagination. On the other hand, Crambe, to shew himself of a more penetrating genius, swore that he could frame a conception of a Lord Mayor not

only without his Horfe, Gown, and Gold Chain, but even without Stature, Feature, Colour, Hands, Head, Feet or any Body; which he fupposed was the abstract of a Lord Mayor. Cornelius told him that he was a lying Rascal; that an *Universale* was not the object of imagination, and that there was no fuch thing in reality or a *parte Rei*. But I can prove (quoth Crambe) that there are *Clysters a parte Rei* but *Clysters* are *universales*; ergo. Thus I prove my Minor. *Quod aptum est inesse multis*, is an *universale* by definition: but every clyster before it is administred has that quality; therefore every clyster is an *universale*

He also found fault with the Advertisements, that they were not strict logical *definitions*: In an advertisement of a Dog stoln or strayed, he said it ought to begin thus, *An irrational animal* of the *Genus caninum*, &c. Cornelius told them, that tho' those advertisements were not framed according to the exact rules of logical definitions, being only *descriptions* of things *numero differentibus*, yet they contained a faint image of the *prædicabilia*, and were highly subservient to the common purposes of life; often discovering things that were lost, both animate and inanimate. *An Italian Greyhound, of a mouse-colour, a white speck in the neck, lame of one leg, belongs to such a Lady.* Greyhound, *genus*; mouse-coloured, etc. *differentia*; lame of one leg, *accidens*; belongs to such a Lady, *proprium*.

Though I'm afraid I have transgressed upon my Reader's patience already, I cannot help taking notice of one thing more extraordinary than any yet mentioned; which was Crambe's *Treatise of Syllogisms*. He supposed that a Philosopher's brain was like a great Forest, where Ideas ranged like animals of several kinds; that those Ideas copulated, and engendered Conclusions; that when those of different Species copulate, they bring forth monsters or absurdities; that the *Major* is the male, the *Minor* the female, which copulate by the Middle Term, and engender the Conclusion. Hence they are called the *præmissa*, or Predecessors of the Conclusion; and it is properly said by the Logicians, *quod pariant scientiam, opinionem*, they beget science, opinion, etc. Universal Propositions are persons of quality; and therefore in Logick they are said to be of the first *Figure*. Singular Propositions are private persons, and therefore placed in the third or last figure, or rank. From those principles all the rules of Syllogisms naturally follow.

- I. That there are only three Terms, neither more nor less; for to a child there can be only one father and one mother.
- II. From universal premisses there follows an universal conclusion, as if one should say, that persons of quality always beget persons of quality.

III. From the singular premisses follows only a singular conclusion, that is, if the parents be only private people, the issue must be so likewise.

IV. From particular propositions nothing can be concluded, because the *Individua vaga* are (like whoremasters and common strumpets) barren.

V. There cannot be more in the conclusion than was in the premisses, that is, children can only inherit from their parents.

VI. The conclusion follows the weaker part, that is children inherit the diseases of their parents.

VII. From two negatives nothing can be concluded, for from divorce or separation there can come no issue.

VIII. The medium cannot enter the conclusion, that being logical incest.

IX. An hypothetical proposition is only a contract, or a promise of marriage; from such therefore there can spring no real issue.

X. When the premisses or parents are necessarily join'd (or in lawful wedlock) they beget lawful Issue; but contingently joined, they beget bastards.

So much for the Affirmative propositions; the Negative must be deferred to another occasion.

Crambe used to value himself upon this System, from whence he said one might see the propriety of the expression, *such a one has a barren imagination*; and how common is it for such people to *adopt* conclusions that are not the issue of their premisses? therefore, as an Absurdity is a *Monster*, a Falsity is a *Bastard*; and a true conclusion that followeth not from the premisses, may properly be said to be *adopted*. But then what is an Enthymem? (quoth Cornelius.) Why, an Enthymem (replied Crambe) is when the Major is indeed married to the Minor, but the Marriage *kept secret*.

METAPHYSICKS were a large field in which to exercise the Weapons *Logick* had put into their hands. Here Martin and Crambe used to engage like any Prize-fighters, before their Father, and his other learned companions of the Symposiacks. And as Prize-fighters will agree to lay aside a buckler, or some such defensive weapon, so would Crambe promise not to use *simpliciter et secundum quid*, provided Martin would part with *materialiter et formaliter*: But it was found that without the help of the defensive armour of those distinctions, the arguments cut so deep, that they fetched blood at every stroke. Their *Theses* were picked out of Suarez, Thomas Aquinas, and other learned writers on those subjects. I shall give the reader a taste of some of them.

- I. If the Innate Desire of the knowledge of Metaphysics was the cause of the Fall of Adam ; and the *Arbor porphyriana*, the Tree of Knowledge of good and evil ? *affirmed.*
- II. If transcendental goodness could be truly predicated of the Devil ? *affirmed.*
- III. Whether one, or many be first ? or if one doth not suppose the notion of many ? *Suarez.*
- IV. If the desire of News in Mankind be *appetitus innatus*, not *elicitus* ? *affirmed.*
- V. Whether there is in human understandings potential falsities ? *affirmed.*
- VI. Whether God loves a *possible Angel* better than an *actually existent flye* ? *denied.*
- VII. If Angels pass from one extreme to another without going through the middle ? *Aquinas.*
- VIII. If Angels know things more clearly in a morning ? *Aquinas.*
- IX. Whether every Angel hears what one Angel says to another ? *denied. Aquinas.*
- X. If temptation be *proprium quarto modo* of the Devil ? *denied. Aquinas.*
- XI. Whether one Devil can illuminate another ? *Aquinas.*
- XII. If there would have been any females born in the state of Innocence ? *Aquinas.*
- XIII. If the Creation was finished in six days, because six is the most perfect number ; or if six

be the most perfect number, because the Creation was finished in six days? *Aquinas.*

There were several others, of which in the course of the life of this learned person we may have occasion to treat: and one particularly that remains undecided to this day; it was taken from the learned Suarez.

XIV. *An præter esse reale actualis essentiae sit aliud esse necessarium quo res actualiter existat?* In English thus. Whether, besides the real being of actual being, there be any other being necessary to cause a thing to be?

This brings into my mind a Project to banish Metaphysics out of Spain, which it was supposed might be effectuated by this method: That nobody should use any Compound or Decomound of the Substantial Verbs but as they are read in the common conjugations; for every body will allow, that if you debar a Metaphysician from *ens, essentia, entitas, subsistentia, &c.* there is an end of him.

Crambe regretted extremely, that *Substantial Forms*, a race of harmless beings which had lasted for many years, and afforded a comfortable subsistence to many poor Philosophers, should be now hunted down like so many Wolves, without the possibility of a retreat. He considered that it had gone much harder with them than with *Essences*, which had

retired from the *Schools* into the *Apothecaries Shops*, where some of them had been advanced into the degree of *Quintessences*. He thought there should be a retreat for poor *substantial forms*, amongst the Gentlemen-ushers at court; and that there were indeed *substantial forms*, such as *forms of Prayer*, and *forms of Government*, without which the things themselves could never long subsist. He also used to wonder that there was not a reward for such as could find out a *fourth Figure* in *Logic*, as well as for those who should discover the *Longitude*.

C H A P. VIII.

A N A T O M Y.

Cornelius, it is certain, had a most superstitious veneration for the Ancients; and if they contradicted each other, his Reason was so pliant and ductile, that he was always of the opinion of the last he read. But he reckoned it a point of honour never to be vanquished in a dispute; from which quality he acquired the Title of the *Invincible Doctor*. While the Professor of Anatomy was demonstrating to his son the several kinds of *Intestines*, Cornelius affirm'd that there were only two, the *Colon* and the *Aichos*, according to Hippocrates, who it was impossible could ever be mistaken. It was in vain to assure him this error proceeded from want of accuracy in dividing the whole Canal of the Guts: Say what you please (he replied) this is both mine and Hippocrates's opinion. You may with equal reason (answered the Professor) affirm, that a man's Liver hath five Lobes, and deny the Circulation of the blood. Ocular demonstration (said Cornelius) seems to be on your side, yet I shall not give it up: Show me any viscus of a human body, and I will bring

you a monster that differs from the common rule in the structure of it. If Nature shews such variety in the same age, why may she not have extended it further in several ages? Produce me a man now of the age of an Antediluvian, of the strength of Samson, or the Size of the Giants. If in the whole, why not in parts of the body, may it not be possible the present generation of men may differ from the Ancients? The Moderns have perhaps lengthened the channel of the guts by Gluttony, and diminished the Liver by hard drinking. Though it shall be demonstrated that modern blood circulates, yet I will believe with Hippocrates, that the blood of the Ancients had a flux and reflux from the heart, like a Tide. Consider how Luxury hath introduced new diseases, and with them not improbably altered the whole course of the Fluids. Consider how the current of mighty Rivers, nay the very channels of the Ocean are changed from what they were in ancient days; and can we be so vain to imagine that the Microcosm of the human body alone is exempted from the fate of all things? I question not but plausible Conjectures may be made even as to the Time when the blood first began to circulate.—Such disputes as these frequently perplexed the Professor to that degree, that he would now and then in a passion leave him in the middle of a Lecture, as he did at this time

There unfortunately happened soon after, an unusual accident, which retarded the prosecution of the studies of Martin. Having purchased the body of a Malefactor, he hir'd a room for its dissection near the Pest-fields in St Giles's, at a little distance from Tyburn Road. Crambe (to whose care this body was committed) carried it thither about twelve o'clock at night in a Hackney-coach, few House-keepers being very willing to let their lodgings to such kind of Operators. As he was softly stalking up stairs in the dark, with the dead man in his arms, his burthen had like to have slipped from him, which he (to save from falling) grasp'd so hard about the belly, that it forced the wind through the *Anus*, with a noise exactly like the *Crepitus* of a living man. Crambe (who did not comprehend how this part of the Animal Oeconomy could remain in a dead man) was so terrified, that he threw down the body, ran up to his master, and had scarce breath to tell him what had happened. Martin with all his philosophy could not prevail upon him to return to his post. — You may say what you please (quoth Crambe) no man alive ever broke wind more naturally; nay, he seemed to be mightily relieved by it. — The rolling of the corpse down stairs made such a noise, that it awaked the whole house. The maid shrieked, the landlady cried out Thieves; but the Landlord, in his shirt as he was, taking a candle in one hand, and a drawn sword in the other, ventured out of the Room. The maid with only a single

petticoat ran up stairs, but spurning at the dead body, fell upon it in a swoon. Now the landlord stood still and listen'd; then he looked behind him, and ventured down in this manner one stair after another, till he came where lay his maid, as dead, upon another corpse unknown. The wife ran into the street and cry'd out murder; the watch ran in, while Martin and Crambe, hearing all this uproar, were coming down stairs. The Watch imagined they were making their escape, seized them immediately, and carried them to a neighbouring Justice: where, upon searching them, several kind of knives and dreadful weapons were found upon them. The Justice first examined Crambe.—What is your Name? says the Justice. I have acquired (quoth Crambe) no great Name as yet; they call me Crambe or Crambo, no matter which, as to myself, though it may be some dispute to posterity.—What is yours and your Master's profession? “It is our business to imbrue our hands in
 “ blood; we cut off the heads, and pull out the hearts
 “ of those that never injured us; we rip up big-belly'd
 “ women, and tear children limb from limb.” Martin endeavoured to interrupt him; but the Justice, being strangely astonished with the frankness of Crambe's Confession, ordered him to proceed; upon which he made the following Speech.

“ May it please your Worship, as touching the body
 “ of this man, I can answer each head that my accu-

“fers alledge against me to a hair. They have hi-
“therto talk’d like num-sculs without brains; but if
“your Worship will not only give ear, but regard me
“with a favourable eye, I will not be brow-beaten
“with the supercilious looks of my adversaries, who
“now stand cheek by jowl by your Worship. I will
“prove to their faces, that their foul mouths have
“not opened their lips without a falsity; tho’ they
“have showed their teeth as if they would bite off my
“nose. Now, Sir, that I may fairly slip my neck
“out of the collar, I beg this matter may not be
“slightly skined over. Tho’ I have no man here to
“back me, I will unbosom my self, since Truth is on
“my side, and shall give them their bellies-full, tho’
“they think they have me upon the hip. Whereas
“they say I came into their lodgings, with arms,
“and murdered this man without their Privity, I de-
“clare I had not the least finger in it; and since I am
“to stand upon my own legs, nothing of this matter
“shall be left till I set it upon a right foot. In the
“vein I am in, I cannot for my heart’s blood and
“guts bear this usage: I shall not spare my lungs to
“defend my good name: I was ever reckoned a
“good liver; and I think I have the bowels of com-
“passion. I ask but justice, and from the crown of
“my head to the soal of my foot I shall ever ac-
“knowledge myself your Worship’s humble Ser-
“vant.”

The Justice stared, the Landlord and Landlady lifted up their eyes, and Martin fretted, while Crambe talked in this rambling incoherent manner: till at length Martin begged to be heard. It was with great difficulty that the Justice was convinced, till they sent for the Finisher of human laws, of whom the Corpse had been purchased; who looking near the left ear, knew his own work, and gave oath accordingly.

No sooner was Martin got home, but he fell into a passion at Crambe. "What Dæmon, he cried, hath
 "possessed thee, that thou wilt never forsake that
 "impertinent custom of punning? Neither my coun-
 "sel nor my example have thus misled thee; thou go-
 "vernest thyself by most erroneous Maxims." Far from it (answers Crambe) my life is as orderly as my Dictionary, for by my Dictionary I order my life. I have made a Kalender of radical words for all the seasons, months, and days of the year: Every day I am under the dominion of a certain Word: but this day in particular I cannot be misled, for I am governed by one that rules all sexes, ages, conditions, nay all animals rational and irrational. Who is not governed by the word Led? Our Noblemen and Drunkards are pimp-led, Physicians and Pulses fee-led, their Patients and Oranges pil-led, a new married Man and an Ass are bride-led, an old married Man and a Pack-

horse are sad-led, Cats and Dice are rat-led, Swine and Nobility are Sty-led, a Coquet and a Tinder-box are spark-led, a Lover and a Blunderer are grove-led. And that I may not be tedious——Which thou art (replied Martin, stamping with his foot) which thou art, I say, beyond all human toleration. Such an unnatural, unaccountable, uncoherent, unintelligible, unprofitable——There it is now! (interrupted Crambe) this is your Day for Uns. Martin could bear no longer——however, composing his Countenance, Come hither, he cried, there are five pounds, seventeen shillings and nine-pence: thou hast been with me eight months, three weeks, two days, and four hours. Poor Crambe, upon the receipt of his Salary, fell into tears, flung the money upon the ground, and burst forth in these words:——O Cicero, Cicero! if to pun be a crime, 'tis a crime I have learned from thee: O Bias, Bias! if to pun be a crime, by thy example was I bias'd.——Whereupon Martin (considering that one of the greatest of Orators, and even a Sage of Greece had punned) hesitated, relented, and reinstated Crambe in his Service.

C H A P. IX.

How Martin became a great Critick.

IT was a most peculiar Talent in Martinus, to convert every trifle into a serious thing, either in the way of Life, or in Learning. This can no way be better exemplified, than in the effect which the Puns of Crambe had on the Mind and Studies of Martinus. He conceived, that somewhat of a like Talent to this of Crambe, of assembling parallel sounds, either syllables, or words, might conduce to the Emendation and Correction of Ancient Authors, if applied to their Works, with the same Diligence, and the same Liberty. He resolved to try first upon Virgil, Horace, and Terence; concluding, that, if the most correct Authors could be so served with any reputation to the Critick, the amendment and alteration of all the rest would easily follow; whereby a new, a vast, nay boundless Field

of Glory would be opened to the true and absolute Critick.

This Specimen on Virgil he has given us, in the Addenda to his Notes on the Dunciad. His Terence and Horace are in every body's hands, under the names of Richard B——ley, and Francis H——re. And we have convincing proofs that the late Edition of Milton published in the name of the former of these, was in truth the Work of no other than our Scriblerus.

C H A P. X.

Of Martinus's uncommon Practice of
Phyfic, and how he applied him-
self to the Diseases of the Mind.

BUT it is high time to return to the His-
tory of the Progress of Martinus in the Stu-
dies of Phyfic, and to enumerate some at least of
the many Discoveries and Experiments he made
therein.

One of the first was his Method of investigating
latent Distempers, by the sagacious Quality of Set-
ting-Dogs and Pointers. The success, and the Ad-
ventures that befel him, when he walked with these
Animals, to smell them out in the Parks and pub-
lic places about London, are what we would willing-
ly relate; but that his own account, together with
a List of those Gentlemen and Ladies at whom they
made a Full Set, will be published in time convenient.
There will also be added the Representation, which,

on occasion of one distemper which was become almost epidemical, he thought himself obliged to lay before both Houses of Parliament, intituled, *A Proposal for a General Flux*, to exterminate at one blow the P—x out of this kingdom.

But being weary of all practice on *fætid Bodies*; from a certain niceness of Constitution, (especially when he attended Dr Woodward thro' a Twelve-month's course of Vomition) he determined to leave it off entirely, and to apply himself only to diseases of the *Mind*. He attempted to find out Specificks for all the *Passions*; and as other Physicians throw their Patients into sweats, vomits, purgations, etc. he cast them into Love, Hatred, Hope, Fear, Joy, Grief, etc. And indeed the great irregularity of the Passions in the English Nation, was the chief motive that induced him to apply his whole studies, while he continued among us, to the Diseases of the Mind.

To this purpose he directed, in the first place, his late acquired skill in *Anatomy*. He considered *Virtues* and *Vices* as certain Habits which proceed from the natural Formation and Structure of particular parts of the body. A bird flies because it has Wings, a Duck swims because it is web-footed: and there can be no question but the aduncity of the pounces and beaks of the Hawks, as well as the length of the fangs, the sharpness of

the teeth, and the strength of the crural and masseter-muscles * in Lions and Tygers, are the cause of the great and habitual Immorality of those Animals.

1st, He observed, that the Soul and Body mutually operate upon each other, and therefore if you deprive the Mind of the outward Instruments whereby she usually expresseth that Passion, you will in time abate the Passion itself, in like manner as Castration abates Lust.

2dly, That the Soul in mankind expresseth every Passion by the Motion of some particular *Muscles*.

3dly, That all Muscles grow stronger and thicker by being *much used*; therefore the habitual Passions may be discerned in particular persons by the *strength* and *bigness* of the Muscles used in the expression of that Passion.

4thly, That a Muscle may be strengthened or weakened by weakening or strengthening the force of its Antagonist. These things premised, he took notice,

That *complaisance, humility, assent, approbation, and civility*, were expressed by nodding the head and bowing the body forward: on the contrary, *dissent, dislike, refusal, pride, and arrogance*, were marked by tossing the head, and bending the body

* *Μασσητήρες μύες.*

backwards; which two Passions of *assent* and *dissent* the Latins rightly express'd by the words *adnuere* and *abnuere*. Now he observed that complaisant and civil people had the Flexors of the head very strong; but in the proud and insolent there was a great overbalance of strength in the Extensors of the Neck and the Muscles of the Back, from whence they perform with great facility the motion of *tossing*, but with great difficulty that of *bowing*, and therefore have justly acquired the Title of *stiff-necked*. In order to reduce such persons to a just balance, he judged that the pair of Muscles called *Recti interni*, the Mastoidal, with other flexors of the head, neck, and body, must be strengthened; their Antagonist, the *Splenii Complexi*, and the Extensors of the Spine weakened: For which purpose Nature herself seems to have directed mankind to correct this Muscular Immorality, by tying such fellows *Neck and heels*.

Contrary to this, is the pernicious Custom of Mothers, who abolish the natural Signature of Modesty in their Daughters, by teaching them *tossing* and *bridling*, rather than the bashful posture of *stooping*, and *hanging down the head*. Martinus charged all husbands to take notice of the *Posture of the Head* of such as they courted to Matrimony, as that upon which their future happiness did much depend.

Flatterers, who have the flexor Muscles so strong that they are always bowing and cringing, he supposed might in some measure be corrected by being tied down upon a Tree by the back, like the children of the Indians; which doctrine was strongly confirmed by his observing the strength of the *levator Scapulæ*: This Muscle is called the Muscle of *patience*, because in that affection of Mind people shrug and raise up the shoulder to the tip of the ear. This Muscle also he observed to be exceedingly strong and large in *Henpeck'd Husbands*, in *Italians* and in *English Ministers*.

In pursuance of his Theory, he supposed the *constrictors* of the *Eye-lids* must be strengthened in the supercilious, the *abductors* in drunkards and contemplative men, who have the same stiddy and grave motion of the eye. That the *buccinators* or blowers up of the *cheeks*, and the *dilators* of the *Nose*, were too strong in Cholerick people; and therefore Nature here again directed us to a remedy, which was to correct such extraordinary dilatation by *pulling by the Nose*.

The rolling amorous Eye, in the Passion of Love, might be corrected by frequently looking through glasses. Impertinent fellows that jump upon Tables, and cut capers, might be cured by relaxing

medicines applied to the *Calves* of their *Legs*, which in such people are too strong.

But there were two cases which he reckoned extremely difficult. First *Affectation*, in which there were so many Muscles of the bum, thighs, belly, neck, back, and the whole body, all in a false tone, that it required an impracticable multiplicity of applications.

The second case was immoderate *Laughter*: When any of that risible species were brought to the Doctor, and when he considered what an infinity of Muscles these laughing Rascals threw into a convulsive motion at the same time; whether we regard the spasms of the Diaphragm and all the muscles of respiration, the horrible *riktus* of the mouth, the distortion of the lower jaw, the crisping of the nose, twinkling of the eyes, or spherical convexity of the cheeks, with the tremulous succussion of the whole human body: when he considered, I say, all this, he used to cry out, *Casus plane deplorabilis!* and give such Patients over.

C H A P. XI.

The Case of a young Nobleman at Court, with the Doctor's Prescription for the same.

AN eminent Instance of Martinus's Sagacity in discovering the Distempers of the Mind, appeared in the case of a young Nobleman at Court, who was observed to grow extremely affected in his speech, and whimsical in all his behaviour. He began to ask odd questions, talk in verse to himself, shut himself up from his friends, and be accessible to none, but Flatterers, Poets, and Pick-pockets; till his Relations and old Acquaintance judged him to be so far gone, as to be a fit Patient for the Doctor.

As soon as he had heard and examined all the symptoms, he pronounced his distemper to be *Love*.

His friends assured him that they had with great care observed all his motions, and were perfectly satisfied there was no woman in the case. Scriblerus was as positive that he was desperately in love with some person or other. “How can that be?” (said his Aunt, who came to ask the advice) “when he converses almost with none but himself?” Say you so? he replied, why then he is in love with himself, one of the most common cases in the world. I am astonished people do not enough attend this Disease, which has the same causes and symptoms, and admits of the same cure with the other: especially since here the case of the Patient is the more helpless and deplorable of the two, as this unfortunate passion is more blind than the other. There are people, who discover from their very youth a most amorous inclination to themselves; which is unhappily nurs’d by such Mothers, as, with their good will, would never suffer their children to be *crossed in love*. Ease, luxury, and idleness, blow up this flame as well as the other: Constant opportunities of conversation with the person beloved (the greatest of incentives) are here impossible to be prevented. Bawds and pimps in the other love, will be perpetually doing kind offices, speaking a good word for the party, and carry about Billet-doux. Therefore I ask you, Madam, if this Gentleman has not been much frequented by Flatterers, and a sort of people who

bring him dedications and verses? “O Lord! Sir,
 “quoth the Aunt) the house is haunted with them.”

—There it is, (replied Scriblerus) those are the
 bawds and pimps that go between a man and him-
 self. Are there no civil Ladies, that tell him he
 dresses well, has a gentlemanly air, and the like?
 “Why truly, Sir, my Nephew is not aukward.”

—Look you, Madam, this is a misfortune to him:
 In former days these sort of lovers were happy in
 one respect, that they never had any rivals, but of
 late they have all the Ladies so—Be pleased to an-
 swer a few questions more. Whom does he gene-
 rally talk of? Himself, quoth the Aunt.—Whose
 wit and breeding does he most commend? His own,
 quoth the Aunt.—Whom does he write letters to?
 Himself.—Whom does he dream of? All the
 dreams I ever heard were of himself.—Whom is he
 ogling yonder? Himself in his looking-glass—
 Why does he throw back his head in that languish-
 ing posture? Only to be blest with a smile of him-
 self as he passes by.—Does he ever steal a kiss from
 himself, by biting his lips? Oh continually, till
 they are perfect vermillion.—Have you observed
 him to use Familiarities with any body? “With
 “none but himself: he often embraces himself
 “with folded arms, he clasps his hand often upon
 “his hip, nay sometimes thrusts it into his breast.”

Madam, said the Doctor, all these are strong
 symptoms; but there remain a few more. Has

this amorous gentleman presented himself with any Love toys; such as gold Snuff-boxes, repeating Watches, or Tweezer-cases? those are things that in time will soften the most obdurate heart. “Not only so (said the Aunt) but he bought the other day a very fine brilliant diamond Ring for his own wearing.”——Nay, if he has accepted of this Ring, the intrigue is very forward indeed, and it is high time for friends to interpose.—Pray Madam, a word or two more: Is he jealous that his acquaintance do not behave themselves with respect enough? will he bear jokes and innocent freedoms? “By no means; a familiar appellation makes him angry; if you shake him a little roughly by the hand, he is in a rage; but if you chuck him under the chin, he will return you a box on the ear.”——Then the case is plain: he has the true Pathognomick sign of Love, *Jealousy*; for no body will suffer his mistress to be treated at that rate. Madam, upon the whole, this case is extremely dangerous. There are some people who are far gone in this passion of self-love; but then they keep a *very secret Intrigue* with themselves, and hide it from all the world besides. But this Patient has not the least care of the Reputation of his Beloved; he is downright scandalous in his behaviour with himself; he is enchanted, bewitched, and almost past cure. However, let the following methods be try’d upon him.

First, let him *** *Hiatus*. *** Secondly, let him wear a Bob-wig. Thirdly, shun the company of flatterers, nay of ceremonious people, and of all Frenchmen in general. It would not be amiss if he travelled over England in a Stage-coach, and made the Tour of Holland in a Track-scout. Let him return the Snuff-boxes, Tweezer-cases (and particularly the Diamond Ring) which he has received from himself. Let some knowing friend represent to him the many vile Qualities of this Mistress of his; let him be shown that her Extravagance, Pride, and Prodigality, will infallibly bring him to a morsel of bread: Let it be proved, that he has been false to himself, and if Treachery is not a sufficient cause to discard a Mistress, what is? In short, let him be made to see that no mortal besides himself either loves or can suffer this Creature. Let all Looking-glasses, polished Toys, and even clean Plates be removed from him, for fear of bringing back the admired object. Let him be taught to put off all those tender airs, affected smiles, languishing looks, wanton tosses of the head, coy motions of the body, that mincing gait, soft tone of voice, and all that enchanting woman-like behaviour, that has made him the charm of his own eyes, and the object of his own adoration. Let him surprize the Beauty he adores at a disadvantage, survey himself naked, divested of artificial charms, and he will find himself a forked

stradling Animal, with bandy legs, a short neck, a dun hide, and a pot-belly. It would be yet better, if he took a strong purge once a week, in order to contemplate himself in that condition : at which time it will be convenient to make use of the Letters, Dedications, etc. abovesaid. Something like this has been observed by Lucretius and others to be a powerful remedy in the case of Women. If all this will not do, I must e'en leave the poor man to his destiny. Let him *marry himself*, and when he is condemned eternally to himself, perhaps he may run to the next pond to get rid of himself, the Fate of most violent Self-lovers.

C H A P. XII.

How Martinus endeavoured to find out the Seat of the Soul, and of his Correspondence with the Free-Thinkers.

IN this Design of Martin to investigate the Diseases of the Mind, he thought nothing so necessary as an Enquiry after the *Seat* of the *Soul*; in which at first he laboured under great uncertainties. Sometimes he was of opinion that it lodged in the Brain, sometimes in the Stomach, and sometimes in the Heart. Afterwards he thought it absurd to confine that sovereign Lady to one apartment, which made him infer, that she shifted it according to the several functions of life: The Brain was her Study, the Heart her State-room, and the Stomach her Kitchen. But as he saw several Offices of life went on at the same time, he

was forced to give up this Hypothesis also. He now conjectured it was more for the dignity of the Soul to perform several Operations by her little Ministers, the *Animal Spirits*, from whence it was natural to conclude, that she resides in different parts according to different Inclinations, Sexes, Ages, and Professions. Thus in Epicures he seated her in the mouth of the Stomach, Philosophers have her in their Brain, Soldiers in their Heart, Women in their Tongues, Fiddlers in their Fingers, and Rope-dancers in their Toes. At length he grew fond of the *Glandula Pinealis*, dissecting many Subjects to find out the different Figure of this Gland, from whence he might discover the cause of the different Tempers in mankind. He supposed that in factious and restless-spirited people he should find it sharp and pointed, allowing no room for the soul to repose herself: that in quiet Tempers it was flat, smooth, and soft, affording to the Soul as it were an easy cushion. He was confirmed in this, by observing that Calves and Philosophers, Tygers and Statesmen, Foxes and Sharpers, Peacocks and Fops, Cock-sparrows and Coquets, Monkeys and Players, Courtiers, and Spaniels, Moles and Misers, exactly resemble one another in the conformation of the *Pineal Gland*. He did not doubt likewise to find the same resemblance in Highway-men and Conquerors: In order to satisfy himself in which, it was, that he purchased the body of

one of the first Species (as hath been before related) at Tyburn, hoping in time to have the happiness of one of the latter too, under his Anatomical knife.

We must not omit taking notice here, that these Enquiries into the *Seat* of the *Soul* gave occasion to his first correspondence with the society of *Free-Thinkers*, who were then in their infancy in England, and so much taken with the promising endowments of Martin, that they ordered their Secretary to write him the following Letter.

To the learned Inquisitor into Nature MARTINUS SCRIBLERUS: *The Society of Free-Thinkers greeting.*

Grecian Coffee-House, May 7.

IT is with unspeakable joy we have heard of your inquisitive Genius, and we think it great pity that it should not be better employed, than in looking after that Theological Non-entity commonly called the *Soul*: Since, after all your enquiries, it will appear you have lost your labour, in seeking the Residence of such a Chimera, that never had being but in the brains of some dreaming Philosophers. Is it not *Demonstration* to a person of your

Sense, that, since *you cannot find it*, there is *no such thing*? In order to set so hopeful a Genius right in this matter, we have sent you an answer to the ill-grounded Sophisms of those crackbrained fellows, and likewise an easy *mechanical explication* of *Perception* or *Thinking*.

^a One of their chief Arguments is, that *Self-consciousness* cannot inhere in any system of Matter, because all matter is made up of several distinct beings, which never can make up one individual thinking being.

This is easily answered by a familiar instance. In every *Jack* there is a *meat roasting* Quality, which neither resides in the fly, nor in the weight, nor in any particular wheel of the Jack, but is the result of the whole composition: So in an Animal, the Self-consciousness is not a real Quality inherent in one Being (any more than meat-roasting in a Jack) but the result of several modes or Qualities in the same subject. As the fly, the wheels, the chain, the weight, the cords, etc. make one Jack, so the several parts of the body make one Animal. As perception or consciousness is said to be inherent in

^a This whole Chapter is an inimitable ridicule on *Collin's* arguments against *Clarke*, to prove the Soul only a Quality.

this Animal, so is meat-roasting said to be inherent in the Jack. As sensation, reasoning, volition, memory, etc. are the several modes of thinking; so roasting of beef, roasting of mutton, roasting of pullets, geese, turkeys, etc. are the several modes of meat-roasting. And as the general Quality of meat-roasting, with its several modifications as to beef, mutton, pullets, etc. does not inhere in any one part of the Jack; so neither does Consciousness, with its several Modes of sensation, intellection, volition, etc. inhere in any one, but is the result from the mechanical composition of the whole Animal.

Just so, the Quality or Disposition in a Fiddle to play tunes, with the several Modifications of this *tune playing* quality in playing of Preludes, Sarabands, Jigs, and Gavotts, are as much real qualities in the instrument, as the Thought or the Imagination is in the mind of the Person that composes them.

The parts (say they) of an animal body are perpetually changed, and the fluids which seem to be the subject of consciousness, are in a perpetual circulation? so that the same individual particles do not remain in the Brain; from whence it will follow, that the idea of Individual Consciousness must be constantly translated from one particle of matter to another, whereby the Particle A, for example, must

not only be conscious, but conscious that it is the same being with the Particle B that went before.

We answer, this is only a fallacy of the imagination, and is to be understood in no other sense than that maxim of the English Law, that the *King never dies*. This power of thinking, self-moving, and governing the whole Machine, is communicated from every Particle to its immediate Successor; who, as soon as he is gone, immediately takes upon him the Government, which still preserves the Unity of the whole System.

They make a great noise about this Individuality: how a man is conscious to himself, that he is the same Individual he was twenty years ago; notwithstanding the flux state of the Particles of matter that compose his body. We think this is capable of a very plain answer, and may be easily illustrated by a familiar example.

Sir John Cutler had a pair of black worsted stockings, which his maid darned so often with silk, that they became at last a pair of silk stockings. Now supposing those stockings of Sir John's endued with some degree of Consciousness at every particular darning, they would have been sensible, that they were the same individual pair of stockings both before and after the darning; and this sensation would

have continued in them through all the succession of darnings; and yet after the last of all, there was not perhaps one thread left of the first pair of stockings, but they were grown to be silk stockings, as was said before.

And whereas it is affirmed, that every animal is conscious of some individual self-moving, self-determining principle; it is answered, that, as in a House of Commons all things are determined by a *Majority*, so it is in every Animal system. As that which determines the House is said to be the reason of the whole assembly; it is no otherwise with thinking Beings, who are determined by the greater force of several particles; which, like so many unthinking Members, compose one thinking System.

And whereas it is likewise objected, that Punishments cannot be just that are not inflicted upon the same individual, which cannot subsist without the notion of a spiritual substance: We reply, that this is no greater difficulty to conceive, than that a Corporation, which is likewise a flux body, may be punished for the faults, and liable to the debts, of their Predecessors.

We proceed now to explain, by the structure of the Brain, the several Modes of thinking. It is well known to Anatomists, that the Brain is a *Conge-*

ries of Glands, that separate the finer parts of the blood, called Animal Spirits ; that a Gland is nothing but a Canal of a great length, variously intorted and wound up together. From the Arietation and Motion of the Spirits in those Canals, proceed all the different sorts of Thoughts. Simple Ideas are produced by the motion of the Spirits in one simple Canal: when two of these Canals disembogue themselves into one, they make what we call a Proposition ; and when two of these propositional Channels empty themselves into a third, they form a Syllogism, or a Ratiocination. Memory is performed in a distinct apartment of the brain, made up of vessels similar, and like situated to the ideal, propositional, and syllogistical vessels, in the primary parts of the brain. After the same manner it is easy to explain the other modes of thinking ; as also why some people think so wrong and perversely, which proceeds from the bad configuration of those Glands. Some, for example, are born without the propositional or syllogistical Canals ; in others, that reason [ill, they are of unequal capacities ; in dull fellows, of too great a length, whereby the motion of the spirits is retarded ; in trifling genius's, weak and small ; in the over-refining spirits, too much intorted and winding ; and so of the rest.

We are so much persuaded of the truth of this our Hypothesis, that we have employed one of our Mem-

bers, a great Virtuoso at Nuremberg, to make a sort of an Hydraulick Engine, in which a chemical liquor, resembling blood, is driven through elastick channels, resembling arteries and veins, by the force of an Embolus like the heart, and wrought by a pneumatick Machine of the nature of the lungs, with ropes and pulleys, like the nerves, tendons, and muscles: and we are persuaded, that this our artificial Man will not only walk, and speak, and perform most of the outward actions of the animal life, but (being wound up once a week) will perhaps reason as well as most of your Country Parsons.

We wait with the utmost impatience for the honour of having you a Member of our Society, and beg leave to assure you that we are, etc.

What return Martin made to this obliging Letter, we must defer to another occasion: let it suffice at present to tell, that Crambe was in a great rage at them, for stealing (as he thought) a hint from his *Theory of Syllogisms*, without doing him the honour so much as to mention him. He advised his Master by no means to enter into their Society, unless they would give him sufficient security, to bear him harmless from any thing that might happen after this present life.

C H A P. XIII.

Of the Secession of Martinus, and
some Hint of his Travels.

IT was in the year 1699 that Martin set out on his *Travels*. Thou wilt certainly be very curious to know what they were. It is not yet time to inform thee. But what hints I am at liberty to give, I will.

Thou shalt know then, that, in his first Voyage, he was carried by a prosperous Storm, to a Discovery of the Remains of the ancient *Pygmean* Empire.

That in his second, he was as happily shipwrecked on the Land of the *Giants*, now the most humane people in the world.

That in his third Voyage, he discovered a whole Kingdom of *Philosophers*, who govern by the *Mathematicks*; with whose admirable Schemes and Projects he returned to benefit his own dear Country;

but had the misfortune to find them rejected by the envious Ministers of *Queen Anne*, and himself sent treacherously away.

And hence it is, that in his fourth Voyage he discovers a Vein of Melancholy, proceeding almost to a Disgust of his Species; but above all, a mortal Detestation to the whole flagitious Race of *Ministers*, and a final Resolution not to give in any *Memorial* to the *Secretary of State*, in order to subject the Lands he discovered to the *Crown of Great-Britain*.

Now if, by these hints, the Reader can help himself to a farther discovery of the Nature and Contents of these Travels, he is welcome to as much light as they afford him; I am obliged, by all the ties of honour, not to speak more openly.

But 'if any man shall ever see such very extraordinary Voyages, into such very extraordinary Nations, which manifest the most distinguishing marks of a Philosopher, a Politician, and a Legislator; and can imagine them to belong to a *Surgeon of a Ship*, or a *Captain of a Merchantman*, let him remain in his Ignorance.

And whoever he be, that shall farther observe, in every page of such a book, that cordial *Love of Mankind*, that inviolable *Regard to Truth*, that *Passion* for

his *dear Country*, and that particular attachment to the excellent Princess *Queen Anne*; surely that man deserves to be pitied, if by all those visible signs and characters, he cannot distinguish and acknowledge the *Great Scriblerus*.

C H A P. XIV.

Of the Discoveries and Works of the
Great Scriblerus, made and to be
made, written and to be written,
known and unknown.

H E R E therefore, at this great Period, we
end our first Book. And here, O Reader,
we entreat thee utterly to forget all thou hast hi-
therto read, and to cast thy eyes only forward, to
that boundless Field the next shall open unto thee;
the fruits of which (if thine, or our sins do not pre-
vent) are to spread and multiply over this our work,
and over all the face of the Earth.

In the mean time, know what thou owest, and
what thou yet may'st owe, to this excellent Per-
son, this Prodigy of our age; who may well be
called, *The Philosopher of ultimate Causes*, since by
a Sagacity peculiar to himself, he hath discovered
Effects in their very cause: and without the tri-

vial helps of Experiments, or Observations, hath been the Inventor of most of the modern Systems and Hypotheses.

He hath enriched Mathematicks with many precise and geometrical *Quadratures* of the *Circle*. He first discovered the *Cause* of *Gravity*, and the intestine *Motion* of *Fluids*.

To him we owe all the observations on the *Parallax* of the *Pole Star*, and all the new *Theories* of the *Deluge*.

He it was, that first taught the right use sometimes of the *Fuga Vacui*, and sometimes of the *Materia Subtilis*, in resolving the grand Phænomena of Nature.

He it was, that first found out the *Palpability* of *Colours*; and by the delicacy of his Touch, could distinguish the different Vibrations of the heterogeneous Rays of Light.

His were the Projects of *Perpetuum Mobiles*, *Flying Engines*, and *Pacing Saddles*; the Method of discovering the *Longitude* by *Bomb-Vessels*, and of increasing the *Trade-Wind* by vast plantations of *Reeds* and *Sedges*.

I shall mention only a few of his Philosophical and Mathematical Works.

1. A compleat Digest of the Laws of Nature, with a Review of those that are obsolete or repealed, and of those that are ready to be renewed and put in force.

2. A Mechanical Explication of the Formation of the Universe, according to the Epicurean Hypothesis.

3. An investigation of the Quantity of real Matter in the Universe, with the proportion of the specifick Gravity of solid matter to that of fluid.

4. Microscopical Observations of the Figure and Bulk of the constituent Parts of all fluids. A Calculation of the proportion in which the Fluids of the earth decrease, and of the period in which they will be totally exhausted.

5. A Computation of the Duration of the Sun, and how long it will last before it be burned out.

6. A Method to apply the Force arising from the immense Velocity of *Light* to mechanical purposes.

7. An answer to the question of a curious Gentleman; How long a *New Star* was lighted up be-

fore its appearance to the inhabitants of our earth? To which is subjoined a calculation, how much the inhabitants of the *Moon* eat for Supper, considering that they pass a Night equal to fifteen of our natural days.

8. A Demonstration of the natural Dominion of the Inhabitants of the Earth over those of the Moon, if ever an intercourse should be opened between them. With a Proposal of a *Partition-Treaty* among the earthly Potentates, in case of such discovery.

9. Tide-Tables, for a Comet, that is to approximate towards the Earth.

10. The Number of the Inhabitants of London determined by the Reports of the Gold-finders, and the Tonnage of their Carriages; with allowance for the extraordinary quantity of the *Ingesta* and *Egesta* of the people of England, and a deduction of what is left under dead walls, and dry ditches.

It will from hence be evident, how much all his Studies were directed to the universal Benefit of Mankind. Numerous have been his Projects to this end; of which *Two* alone will be sufficient to show the amazing Grandeur of his Genius. The

First was a Proposal, by a general contribution of all Princes, to pierce the first crust or *Nucleus* of this our *Earth*, quite through, to the next concentrical Sphere. The advantage he proposed from it was, to find the *Parallax* of the *Fixt Stars*; but chiefly to refute Sir Isaac Newton's Theory of *Gravity*, and Mr Halley's of the *variations*. The second was, to build *Two Poles* to the *Meridian*, with immense Light-houses on the top of them; to supply the defect of Nature, and to make the Longitude as easy to be calculated as the Latitude. Both these he could not but think very practicable, by the Power of all the Potentates of the World.

May we presume after these to mention, how he descended from the sublime to the beneficial parts of Knowledge, and particularly his extraordinary practice of *Physick*. From the Age, Complexion, or Weight of the Person given, he contrived to prescribe at a distance, as well as at a Patient's bed-side. He taught the way to many modern Physicians, to cure their Patients by *Intuition*, and to others to cure *without looking on them at all*. He projected a Menstruum to dissolve the Stone, made of Dr. Woodward's *Universal Deluge-water*. His also was the device to relieve Consumptive or Asthmatick persons, by bringing fresh Air out of the Country to

Town, by pipes of the nature of the Recipients of Air-pumps: And to introduce the native air of a man's country into any other in which he should travel, with a seasonable Intromission of such Steams as were most familiar to him; to the inexpressible comfort of many Scotsmen, Laplanders, and white Bears.

In *Physiognomy*, his penetration is such, that from the *picture* only of any person, he can write his *Life*, and from the features of the Parents, draw the Portrait of any Child that is to be born.

Nor hath he been so enrapt in these Studies, as to neglect the polite Arts of Painting, Architecture, Musick, Poetry, etc. It was he that gave the first hint to our modern *Painters*, to improve the *Likeness* of their Portraits by the use of such *Colours* as would faithfully and constantly accompany the *Life*, not only in its present state, but in all its alterations, decays, age, and death itself.

In *Architecture*, he builds not with so much regard to present symmetry or conveniency, as with a Thought, well worthy a true lover of Antiquity, to wit, the noble effect the building will have to posterity, when it shall fall and become a Ruin.

As to *Music*, I think Heidegger has not the face to deny that he has been much beholden to his Scores.

In *Poetry*, he hath appeared under a hundred different names, of which we may one day give a Catalogue.

In *Politicks*, his writings are of a peculiar cast, for the most part Ironical, and the Drift of them often so delicate and refined, as to be mistaken by the vulgar. He once went so far as to write a *Persuasive* to people to eat their own Children, which was so little understood as to be taken in ill part^b. He has often written against *Liberty* in the name of *Freeman* and *Algernoon Sydney*, in vindication of the Measures of *Spain* under that of *Raleigh*, and in praise of *Corruption* under those of *Cato* and *Publicola*.

It is true, that at his last departure from England, in the Reign of Queen *Anne*, apprehending lest any of these might be perverted to the Scandal of the weak, or Encouragement of the flagitious, he cast them all, without mercy, into a Bog-house near *St James's*. Some however have been with great diligence recovered, and fished up with a hook and line, by the Ministerial Writers, which make at present the great Ornaments of their works.

Whatever he judged beneficial to mankind, he constantly communicated (not only during his stay

^b Swift's ironical tract on that subject.

among us, but ever since his absence) by some method or other, in which Ostentation had no part. With what incredible Modesty he concealed himself, is known to numbers of those to whom he addressed sometimes Epistles, sometimes Hints, sometimes whole Treatises, Advices to Friends, Projects to first Ministers, Letters to Members of Parliament, Accounts to the Royal Society, and innumerable others.

All these will be vindicated to the true Author, in the course of these Memoirs. I may venture to say they cannot be unacceptable to any, but to those, who will appear too much concerned as *Plagiaries*, to be admitted as *Judges*. Wherefore we warn the public, to take particular notice of all such as manifest any indecent Passion at the appearance of this Work, as Persons most certainly involved in the Guilt.

The End of the First Book.

MARTINUS SCRIBLERUS,

ΠΕΡΙ ΒΑΘΟΥΣ:

O R,

Of the A R T of

SINKING in POETRY.

Written in the Year 1727.

MANUSCRIPTS DESCRIBED

THE PIPER

OF

THE ART OF

SINKING IN POTRY

Written in the Year 1775

MARTINUS SCRIBLERUS

ΠΕΡΙ ΒΑΘΟΥΣ.

CHAP. I.

IT hath been long (my dear Countrymen) the subject of my concern and surprize, that whereas numberless Poets, Critics and Orators have compiled and digested the Art of ancient Poesy, there hath not arisen among us one person so public spirited, as to perform the like for the Modern. Although it is universally known, that our every-way industrious Moderns, both in the Weight of the writings, and in the Velocity of their judgments, do so infinitely excel the said Ancients.

Nevertheless, too true is it, that while a plain and direct road is paved to their ὑψος, or Sublime; no tract has been yet chalked out, to arrive at our εὐθεος,

or Profound. The Latins, as they came between the Greeks and Us, make use of the word *Altitudo*, which implies equally height and depth. Wherefore considering with no small grief, how many promising Genius's of this age are wandering (as I may say) in the dark without a guide, I have undertaken this arduous but necessary task, to lead them as it were by the hand, and step by step, the gentle down-hill way to the Bathos ; the bottom, the end, the central point, the *non plus ultra*, of true Modern Poesy !

When I consider (my dear Countrymen) the extent, fertility, and populousness of our Lowlands of Parnassus, the flourishing state of our Trade, and the plenty of our Manufacture ; there are two reflections which administer great occasion of surprize : The one, that all dignities and honours should be bestowed upon the exceeding few meager inhabitants of the Top of the mountain ; the other, that our own nation should have arrived to that pitch of greatness it now possesses, without any regular System of Laws. As to the first, it is with great pleasure I have observed of late the gradual Decay of Delicacy and Refinement among mankind, who are become too reasonable to require that we should labour with infinite pains to come up to the taste of these Mountaineers, when they without any may condescend to ours. But as we have now an unquestionable Majority on our side, I doubt not but we shall shortly be able to level the Highlanders, and procure a far-

ther vent for our own product, which is already so much relished, encouraged, and rewarded, by the Nobility and Gentry of Great Britain.

Therefore to supply our former defect, I purpose to collect the scattered rules of our Art into regular Institutes, from the example and practice of the deep Genius's of our nation; imitating herein my predecessors, the Master of Alexander, and the Secretary of the renowned Zenobia. And in this my undertaking I am the more animated, as I expect more success than has attended even those great Critics; since their Laws (tho' they might be good) have ever been slackly executed, and their Precepts (however strict) obey'd only by fits, and by a very small number.

At the same time I intend to do justice upon our neighbours, inhabitants of the upper Parnassus; who taking advantage of the rising ground, are perpetually throwing down rubbish, dirt and stones upon us, never suffering us to live in peace. These men, while they enjoy the crystal stream of Helicon, envy us our common water, which (thank our stars) tho' it is somewhat muddy, flows in much greater abundance. Nor is this the greatest injustice that we have to complain of; for though it is evident that we never made the least attempt or inrode into their territories, but lived contented in our native fens,

they have often not only committed Petty Larcenies upon our borders, but driven the country, and carried off at once whole Cart-loads of our manufacture; to reclaim some of which stolen goods is part of the design of this Treatise.

For we shall see, in the course of this work, that our greatest Adversaries have sometimes descended towards us; and, doubtless, might now and then have arrived at the Bathos itself, had it not been for that mistaken opinion they all entertained, that the Rules of the Ancients were equally necessary to the Moderns; than which there cannot be a more grievous Error, as will be amply proved in the following discourse.

And indeed when any of these have gone so far, as by the light of their own Genius to attempt *new* Models, it is wonderful to observe, how nearly they have approached us in those particular pieces; tho' in the others they differed *toto cælo* from us.

C H A P. II.

That the Bathos, or Profund, is the natural Taste of Man, and in particular, of the present Age.

THE Taste of the Bathos is implanted by Nature itself in the soul of man; till, perverted by custom or example, he is taught, or rather compelled, to relish the Sublime. Accordingly, we see the unprejudiced minds of Children delight only in such productions, and in such images, as our true modern writers set before them. I have observed how fast the general Taste is returning to this first Simplicity and Innocence: and if the intent of all Poetry be to divert and instruct, certainly that kind which diverts and instructs the *greatest number*, is to be preferred. Let us look round among the Admirers of Poetry, we shall find those who have a taste of the Sublime to be very few; but the Profund strikes universally, and is adapted to every capacity.

'Tis a fruitless undertaking to write for men of a nice and foppish Gusto, whom, after all, it is almost impossible to please, and 'tis still more chimerical to

write for Posterity, of whose Taste we cannot make any judgment, and whose Applause we can never enjoy. It must be confessed our wiser authors have a present end.

Et prodesse volunt, et delectare Poetæ.

Their true design is Profit or Gain; in order to acquire which, 'tis necessary to procure applause by administering pleasure to the reader: From whence it follows demonstrably, that their productions must be suited to the *present* Taste. And I cannot but congratulate our age on this peculiar felicity, that, though we have made indeed great progress in all other branches of Luxury, we are not yet debauched with any high Relish in Poetry, but are, in this one Taste, less nice than our ancestors. If an Art is to be estimated by its success, I appeal to experience whether there have not been, in proportion to their number, as many starving good Poets, as bad ones.

Nevertheless, in making Gain the principal end of our Art, far be it from me to exclude any great Genius's of *Rank* or *Fortune* from diverting themselves this way. They ought to be praised no less than those Princes, who pass their vacant hours in some ingenious, mechanical, or manual Art. And to such as these, it would be ingratitude not to own, that our Art has been often infinitely indebted.

C H A P. III.

The Necessity of the Bathos, physically considered.

FArthermore, it were great cruelty and injustice, if all such Authors as cannot write in the other way, were prohibited from writing at all. Against this I draw an argument from what seems to me an undoubted physical Maxim, That Poetry is a natural or morbid Secretion from the Brain. As I would not suddenly stop a cold in the head, or dry up my neighbour's Issue, I would as little hinder him from necessary writing. It may be affirmed with great truth, that there is hardly any human creature past childhood, but at one time or other has had some Poetical Evacuation, and, no question, was much the better for it in his health; so true is the saying, *Nascimur Poetæ*. Therefore is the Desire of Writing properly termed *Pruritus*, the "Titillation" of the Generative Faculty of the Brain," and the Person is said to conceive: now such as conceive must bring forth. I have known a man thoughtful, melancholy and raving for divers days, who forthwith grew wonderfully easy, lightsome, and chearful, upon a discharge of the peccant humour, in exceeding pu-

ruled Metre. Nor can I question, but abundance of untimely deaths are occasioned for want of this laudable vent of unruly passions: yea, perhaps, in poor wretches, (which is very lamentable) for mere want of pen, ink, and paper! From hence it follows, that a suppression of the very worst Poetry is of dangerous consequence to the State. We find by experience, that the same humours which vent themselves in summer in Ballads and Sonnets, are condensed by the winter's cold into Pamphlets and Speeches for and against the Ministry: nay, I know not, but many times a piece of Poetry may be the most innocent composition of a Minister himself.

It is therefore manifest that *Mediocrity* ought to be allowed, yea indulged, to the good Subjects of England. Nor can I conceive how the world has swallowed the contrary as a Maxim, upon the single authority of that ^b Horace? Why should the golden Mean, and quintessence of all Virtues, be deemed so offensive in this Art? or Coolness or Mediocrity be so amiable a quality in a Man, and so detestable in a Poet?

However, far be it from me to compare these Writers with those great Spirits, who are born with a *Vivacité de pesanteur*, or (as an English Author calls

^b *Mediocribus esse poetis*
Non dii, non homines, etc.

Hor.

it) an “Alacrity of sinking;” and who by strength of Nature alone can excel. All I mean is to evince the Necessity of Rules to these lesser Genius’s, as well as the Usefulness of them to the greater.

C H A P. IV.

That there is an Art of the Bathos,
or Profund.

WE come now to prove, that there is an Art of Sinking in Poetry. Is there not an Architecture of Vaults and Cellars, as well as of lofty Domes and Pyramids? Is there not as much skill and labour in making Dikes, as in raising Mounts? Is there not an Art of Diving as well as of Flying? And will any sober practitioner affirm, that a diving Engine is not of singular use in making him long-winded, assisting his sight, and furnishing him with other ingenious means of keeping under water.

If we search the Authors of Antiquity, we shall find as few to have been distinguished in the true Profund, as in the true Sublime. And the very same thing (as it appears from Longinus) had been imagined of that, as now of this: namely, that it was entirely the Gift of Nature. I grant that to

excel in the Bathos a Genius is requisite; yet the Rules of Art must be allowed so far useful, as to add weight, or, as I may say, hang on lead, to facilitate and enforce our descent, to guide us to the most advantageous declivities, and habituate our imagination to a depth of thinking. Many there are that can fall, but few can arrive at the felicity of falling gracefully; much more for a man who is amongst the lowest of the Creation, at the very bottom of the Atmosphere to descend beneath himself, is not so easy a task, unless he calls in Art in to his assistance. It is with the Bathos as with small Beer, which is indeed vapid and insipid, if left at large, and let abroad; but being by our Rules confined and well stopt, nothing grows so frothy, pert, and bouncing.

The Sublime of Nature is the Sky, the Sun, Moon, Stars, etc. The Profund of Nature is Gold, Pearls, precious Stones, and the Treasures of the Deep, which are inestimable as unknown. But all that lies between these, as Corn, Flower, Fruits, Animals, and things for the meer use of Man, are of mean price, and so common as not to be greatly esteemed by the curious. It being certain, that any thing, of which we know the true use, cannot be invaluable: Which affords a solution, why common Sense hath either been totally despised, or held in small repute, by the greatest modern Critics and Authors.

C H A P. V.

Of the true Genius for the Profund,
and by what it is constituted.

AND I will venture to lay it down, as the first Maxim and Corner-Stone of this our Art ; that whoever would excel therein, must studiously avoid, detest, and turn his head from all the ideas, ways, and workings of that pestilent Foe to Wit, and Destroyer of fine Figures, which is known by the Name of *Common Sense*. His business must be to contract the true *Gout de travers* ; and to acquire a most happy, uncommon, unaccountable Way of Thinking.

He is to consider himself as a Grotesque painter, whose works would be spoiled by an imitation of nature, or uniformity of design. He is to mingle bits of the most various, or discordant kinds, landscape, history, portraits, animals, and connect them with a great deal of flourishing, by heads or tails, as it shall please his imagination, and contribute to his principal end, which is to glare by strong oppo-

fictions of colours, and surprize by contrariety of images.

Serpentes avibus gementur; tigribus agni. Hor.

His design ought to be like a labyrinth, out of which no body can get clear but himself. And since the great Art of all poetry is to mix Truth with Fiction, in order to join the *Credible* with the *Surprizing*; our author shall produce the *Credible*, by painting nature in her lowest simplicity; and the *Surprizing*, by contradicting common opinion. In the very Manners he will affect the *Marvellous*; he will draw Achilles with the patience of Job; a prince talking like a Jack-pudding; a Maid of honor selling bargains; a footman speaking like a philosopher; and a fine gentleman like a scholar. Whoever is conversant in modern Plays, may make a most noble collection of this kind, and, at the same time, form a complete body of *modern Ethics and Morality*.

Nothing seemed more plain to our great authors, than that the world had long been weary of *natural things*. How much the contrary are formed to please, is evident from the universal applause daily given to the admirable entertainments of Harlequins and Magicians on our stage. When an audience behold a coach turned into a wheel-barrow, a conjurer into an old woman, or a man's head where

his heels should be; how are they struck with transport and delight? Which can only be imputed to this cause, that each object is changed into that which hath been suggested to them by their own low ideas before.

He ought therefore to render himself master of this happy and *anti-natural* way of thinking to such a-degree, as to be able, on the appearance of any object, to furnish his imagination with ideas infinitely *below* it. And his eyes should be like unto the wrong end of a prospective glass, by which all the objects of nature are lessened.

For example; when a true genius looks upon the Sky, he immediately catches the idea of a piece of blue lutestring, or a child's mantle.

*c The Skies, whose spreading volume scarce have room,
Spun thin, and wove in nature's finest loom,
The new-born world in their soft lap embrac'd,
And all around their starry mantle cast.*

If he looks upon a Tempest, he shall have an image of a tumbled bed, and describe a succeeding calm in this manner.

*d The ocean joy'd to see the tempest fled,
New lays his waves, and smooths his ruffled bed.*

The Triumphs and Acclamations of the Angels, at the Creation of the Universe, present to his imagination “the Rejoicings of the Lord Mayor’s “Day;” and he beholds those glorious beings celebrating the Creator, by huzzaing, making illuminations, and flinging squibs, crackers and sky-rockets.

*“Glorious illuminations, made on high
By all the Stars and planets of the sky,
In just degrees, and shining order plac’d,
Spectators charm’d, and the blest dwelling grac’d.
Thro’ all th’ enlighten’d air swift fireworks flew,
Which with repeated shouts glad Cherubs threw,
Comets ascended with their sweeping train,
Then fell in starry show’rs and glittering rain.
In air ten thousand meteors blazing hung,
Which from th’ eternal battlements were flung.*

If a man who is violently fond of *Wit*, will sacrifice to that passion his friend or his God, would it not be a shame, if he who is smit with the love of the *Bathos* should not sacrifice to it all other transitory regards? You shall hear a zealous Protestant

N. B. In order to do Justice to these great Poets, our Citations are taken from the best, the last, and most correct Editions of their Works. That which we use of Prince Arthur, is in *Duodecimo*, 1714. The fourth Edition revised.

Deacon invoke a Saint, and modestly beseech her to do more for us than Providence :

*f Look down bless'd saint, with pity then look down,
Shed on this land thy kinder influence,
And guide us through the mists of providence,
In which we stray.*

Neither will he, if a goodly Simile come in his way, scruple to affirm himself an eye-witness of things never yet beheld by man, or never in existence ; as thus,

*g Thus have I seen in Araby the bless'd.
A Phœnix couch'd upon her sun'ral nest.*

But to convince you that nothing is so great which a marvellous genius, prompted by this laudable zeal, is not able to lessen ; hear how the most sublime of all Beings is represented in the following images :

First he is a PAINTER.

*h Sometimes the Lord of Nature in the air,
Spreads forth his clouds, his sable canvas, where*

f A. Philips on the death of Queen Mary.

g Anon.

h Black. opt. edit. duod. 1716. p. 172.

*His pencil, dipp'd in heav'nly colour bright,
Paints his fair rainbow, charming to the sight.*

Now he is a CHEMIST.

*i Th' Almighty Chemist does his work prepare,
Pours down his waters on the thirsty plain,
Digests his light'ning, and distils his rain.*

Now he is a WRESTLER.

*k Me in his griping arms th' Eternal took,
And with such mighty force my body shook,
That the strong grasp my members sorely bruise'd,
Broke all my bones, and all my sinews loos'd.*

Now a RECRUITING OFFICER.

*l For clouds, the sun-beams levy fresh supplies,
And raise recruits of vapours, which arise
Drawn from the seas, to muster in the skies.*

Now a peaceable GUARANTEE.

*m In leagues of peace the neighbours did agree,
And to maintain them, God was Guarantee.*

i Blackm. Ps. civ. p. 263. *k* Page 75. *l* P. 170.

m P. 70.

Then he is an ATTORNEY.

*n Job, as a vile offender, God indites.
And terrible decrees against me writes.
God will not be my advocate,
My cause to manage or debate.*

In the following Lines he is a GOLDBEATER.

*o Who the rich metal beats, and then, with care,
Unfolds the golden leaves, to gild the fields of air.*

Then a FULLER.

*p ———th' exhaling reeks that secret rise,
Born on rebounding sun-beams thro' the skies,
Are thicken'd, wrought, and whiten'd, till they
grow
A heav'nly fleece.*

A MERCER, or PACKER.

*q Didst thou one end of air's wide curtain hold,
And help the Bales of Æther to unfold;
Say, which cærulean pile was by thy hand unroll'd?*

n P. 61.

o P. 181.

p P. 18.

q P. 174.

A BUTLER.

** He measures all the drops with wondrous skill,
Which the black clouds, his floating Bottles fill.*

And a BAKER.

** God in the wilderness his table spread,
And in his airy Ovens bak'd their bread.*

C H A P. VI.

Of the several Kinds of Genius's in
the Profund, and the Marks and
Characters of each.

I Doubt not but the reader, by this Cloud of examples, begins to be convinced of the truth of our assertion, that the Bathos is an *Art*; and that the Genius of no mortal whatever, following the mere ideas of Nature, and unassisted with an habitual, nay laborious peculiarity of thinking, could arrive at images so wonderfully low and unaccountable. The

great author, from whose treasury we have drawn all these instances (the Father of the Bathos, and indeed the Homer of it) has, like that immortal Greek, confined his labours to the greater Poetry, and thereby left room for others to acquire a due share of praise in inferior kinds. Many painters who could never hit a nose or an eye, have with felicity copied a small-pox, or been admirable at a toad or a red herring. And seldom are we without genius's for *Still-life*, which they can work up and stiffen with incredible accuracy.

An universal Genius rises not in an age; but when he rises, armies rise in him! he pours forth five or six Epic Poems with greater facility, than five or six pages can be produced by an elaborate and servile copier after Nature or the Ancients. It is affirmed by Quintilian, that the same genius which made Germanicus so great a General, would, with equal application, have made him an excellent Heroic Poet. In like manner, reasoning from the affinity there appears between Arts and Sciences, I doubt not but an active catcher of butterflies, a careful and fanciful pattern-drawer, an industrious collector of shells, a laborious and tuneful bag-piper, or a diligent breeder of tame rabbits, might severally excel in their respective parts of the Bathos.

I shall range these confined and less copious Genius's under proper classes, and (the better to give their pictures to the reader) under the names of *Animals* of some sort or other; whereby he will be enabled, at the first sight of such as shall daily come forth, to know to what kind to refer, and with what authors to compare them.

1. The *Flying Fishes*: These are writers who now and then rise upon their fins, and fly out of the Profund; but their wings are soon dry, and they drop down to the bottom. G. S. A. H. C. G.

2. The *Swallows* are authors that are eternally skimming and fluttering up and down, but all their agility is employed to catch flies. L. T. W. P. Lord H.

3. The *Ostridges* are such, whose heaviness rarely permits them to raise themselves from the ground; their wings are of no use to lift them up, and their motion is between flying and walking; but then they run very fast. D. F. L. E. The Hon. E. H.

4. The *Parrots* are they that repeat another's words, in such a hoarse odd voice, as makes them seem their own. W. B. W. H. C. C. The Reverend D. D.

5. The *Didappers* are authors that keep themselves long out of sight, under water, and come up now and then where you least expected them. L. W. G. D. Esq. The Hon. Sir W. Y.

6. The *Porpoises* are unweildy and big; they put all their numbers into a great turmoil and tempest; but whenever they appear in plain light (which is seldom) they are only shapeless and ugly monsters. I. D. C. G. I. O.

7. The *Frogs* are such as can neither walk nor fly, but can *leap* and *bound* to admiration: They live generally in the bottom of a ditch, and make a great noise whenever they thrust their heads above water. E. W. I. M. Esq; T. D, Gent.

8. The *Eels* are obscure authors, that wrap themselves up in their own mud, but are mighty nimble and pert. L. W. L. T. R. M. General C.

9. The *Tortoises* are slow and chill, and, like pastoral writers, delight much in gardens; they have for the most part a fine embroidered Shell, and underneath it, a heavy lump. A. P. W. B. L. E. The Right Hon. E of S.

These are the chief *Characterislicks* of the *Bathos*; and in each of these kinds we have the comfort to

be blessed with sundry and manifold choice Spirits in this our Island.

CHAP. VII.

Of the Profund, when it consists in the Thought.

WE have already laid down the Principles upon which our author is to proceed, and the manner of forming his Thought by familiarizing his mind to the lowest objects; to which it may be added, that Vulgar conversation will greatly contribute. There is no question but the Garret or the Printer's boy may often be discerned in the compositions made in such scenes and company; and much of Mr Curl himself has been insensibly infused into the works of his learned writers.

The Physician, by the study and inspection of urine and ordure, approves himself in the science: and in like sort should our author accustom and exercise his imagination upon the dregs of nature.

This will render his thoughts truly and fundamentally low, and carry him many fathoms beyond

Mediocrity. For, certain it is (tho' some lukewarm heads imagine they may be safe by temporizing between the extremes) that where there is not a Trivialness or Mediocrity in the Thought, it can never be sunk into the genuine and perfect Bathos, by the most elaborate low Expression. It can, at most, be only carefully obscured, or metaphorically debased. But 'tis the Thought alone that strikes, and gives the whole that spirit, which we admire and stare at. For instance, in that ingenious piece on a lady's drinking the Bath-waters:

*† She drinks! She drinks! Behold the matchless
dame!*

To her 'tis water, but to us 'tis flame:

Thus fire is water, water fire by turns,

And the same stream at once both cools and burns.

What can be more easy and unaffected than the Diction of these verses? 'Tis the Turn of Thought alone, and the Variety of Imagination, that charm and surprize us. And when the same lady goes into the Bath, the Thought (as in justness it ought) goes still deeper.

‡ Venus beheld her, 'midst her croud of slaves,

And thought herself just risen from the waves.

† Anon.

‡ Idem.

How much out of the way of common sense is this reflection of Venus, not knowing herself from the lady?

Of the same nature is that noble mistake of a frightened stag in a full chace, who (saith the Poet)

*Hears his own feet, and thinks they sound like more;
And fears the hind feet will o'ertake the fore.*

So astonishing as these are, they yield to the following, which is Profundity itself,

x None but himself can be his Parallel.

Unless it may seem borrowed from the Thought of that Master of a Show in Smithfield, who writ in large letters, over the picture of his elephant,

*This is the greatest Elephant in the world, except
Himself.*

However our next instance is certainly an original: Speaking of a beautiful Infant,

*So fair thou art, that if great Cupid be
A child, as Poets say, sure thou art he.
Fair Venus would mistake thee for her own,
Did not thy eyes proclaim thee not her son.*

x Theobald, Double Falshood.

*There all the lightnings of thy Mother's shine,
And with a fatal brightness kill in thine.*

First he is Cupid, then he is not Cupid; first Venus would mistake him, then she would not mistake him; next his Eyes are his Mother's, and lastly they are not his Mother's, but his own.

Another author, describing a Poet that shines forth amidst a circle of Critics,

*Thus Phæbus thro' the Zodiac takes his way,
And amid Monsters rises into day.*

What a peculiarity is here of invention? The Author's pencil, like the wand of Circe, turns all into monsters at a stroke. A great Genius takes things in the lump, without stopping at minute considerations: In vain might the ram, the bull, the goat, the lion, the crab, the scorpion, the fishes, all stand in his way, as mere natural animals: much more might it be pleaded that a pair of scales, an old man, and two innocent children, were no monsters: There were only the Centaur and the Maid that could be esteemed out of nature. But what of that? with a boldness peculiar to these daring genius's, what he found not monsters, he made so.

C H A P. VIII.

Of the Profund, consisting in the Circumstances, and of Amplification and Periphrase in general.

WHAT in a great measure distinguishes other writers from ours, is their chusing and separating such circumstances in a description as ennoble or elevate the subject.

The circumstances which are most natural are *obvious*, therefore not *astounding* or peculiar. But those that are far-fetched, or unexpected, or hardly compatible, will surprise prodigiously. These therefore we must principally hunt out; but above all, preserve a laudable *Prolixity*; presenting the whole and every side at once of the image to view. For Choice and Distinction are not only a curb to the spirit, and limit the descriptive faculty, but also lessen the book; which is frequently of the worst consequence of all to our author.

When Job says in short, "He washed his feet in butter," (a circumstance some Poets would have softned, or past over) now hear how this butter is spread out by the great Genius.

*y With teats distended with their milky store,
Such num'rous lowing herds, before my door,
Their painful burden to unload did meet,
That we with butter might have wash'd our feet.*

How cautious ! and particular ! He had (says our author) so many herds, which herds thrived so well, and thriving so well gave so much milk, and that milk produced so much butter, that, if he did not, he might have wash'd his feet in it.

The ensuing description of Hell is no less remarkable in the circumstances,

*z In flaming heaps the raging ocean rolls,
Whose livid waves involve despairing souls ;
The liquid burnings dreadful colours shew,
Some deeply red, and others faintly blue.*

Could the most minute Dutch-painters have been more exact ? How inimitably circumstantial is this also of a war-horse !

*a His eye-balls burn, he wounds the smoaking plain,
And knots of scarlet-ribbon deck his mane.*

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y Blackm. Job, p. 133.

z Pr. Arth. p. 89.

a Anon.

Of certain Cudgel-players :

*b They brandish high in air their threatning staves,
Their hands a woven guard of ozier saves,
In which they fix their hazle weapon's end.*

Who would not think the Poet had past his whole life at Wakes in such laudable diversions? since he teaches us how to hold, nay how to make a Cudgel!

Periphrase is another great aid to *Prolixity*; being a diffused circumlocutory manner of expressing a known idea, which should be so mysteriously couch'd, as to give the reader the pleasure of guessing what it is that the author can possibly mean, and a strange surprize when he finds it.

The Poet I last mentioned is incomparable in this figure.

*c A waving sea of heads was round me spread,
And still fresh streams the gazing deluge fed.*

Here is a waving sea of heads, which by a fresh stream of heads, grows to be a gazing deluge of heads. You come at last to find, it means a *great crowd*.

b Pr. Arth. p. 167.

c Job, p. 78.

How pretty and how genteel is the following?

^d *Nature's confectioner,
Whose suckets are moist alchemy:
The still of his refining mold
Minting the garden into gold.*

What is this but a Bee gathering honey?

^e *Little Syren of the stage,
Empty warbler, breathing lyre,
Wanton gale of fond desire,
Tuneful mischief, vocal spell.*

Who would think, this was only a poor gentlewoman that sung finely?

We may define *Amplification* to be making the most of a Thought; it is the Spinning-wheel of the Bathos, which draws out and spreads it in the finest thread. There are Amplifiers who can extend half a dozen thin thoughts over a whole Folio; but for which, the tale of many a vast Romance, and the substance of many a fair volume might be reduced, into the size of a primmer.

In the book of Job are these words, "Hast thou
" commanded the morning, and caused the day-

^d Cleveland.

^e A. Phillips to Cuzzona.

“spring to know his place?” How is this extended by the most celebrated Amplifier of our age?

*† Canst thou set forth th’ etherial mines on high,
Which the refulgent ore of light supply?
Is the celestial furnace to thee known,
In which I melt the golden metal down?
Treasures, from whence I deal out light as fast,
As all my stars and lavish suns can waste.*

The same author hath amplified a passage in the civth Psalm; “He looks on the earth, and it trembles. He touches the hills, and they smoke.”

*‡ The hills forget they’re fix’d, and in their flight
Cast off their weight, and ease themselves for flight:
The woods, with terror wing’d, out-fly the wind,
And leave the heavy, panting hills behind.*

You here see the hills not only trembling, but shaking off the woods from their backs, to run the faster: After this you are presented with a foot-race of mountains and woods, where the woods distance the mountains, that, like corpulent purfy fellows, come puffing and panting a vast way behind them.

† Job, p. 108.

‡ P. 267.

C H A P. IX.

Of Imitation, and the Manner of imitating.

TH A T the true authors of the Profund are to imitate diligently the examples in their *own way*, is not to be questioned, and that divers have by this means attained to a depth whereunto their own weight could never have carried them, is evident by sundry instances. Who sees not that De Foe was the poetical son of Withers, Tate of Ogilby, E. Ward of John Taylor, and E——n of Blackmore? Therefore when we sit down to write, let us bring some great author to our mind, and ask ourselves this question; How would Sir Richard have said this? Do I express myself as simply as Amb. Philips? Or flow my numbers with the quiet thoughtlessness of Mr Welsted.

But it may seem somewhat strange to assert, that our Proficient should also read the works of those famous Poets who have excelled in the *Sublime*: Yet is not this a paradox? As Virgil is said to have read Ennius, out of his dunghill to draw gold, so may our author read Shakespear, Milton, and Dry-

den for the contrary end, to bury their gold in his own dunghill. A true Genius, when he finds any thing lofty or shining in them, will have the skill to bring it down, take off the gloss, or quite discharge the colour, by some ingenious circumstance or Periphrase, some addition or diminution, or by some of those Figures, the use of which we shall shew in our next chapter.

The book of Job is acknowledged to be infinitely sublime, and yet has not the father of the Bathos reduced it in every page? Is there a passage in all Virgil more painted up and laboured than the description of Ætna in the third Æneid?

*Horrificis juxta tonat Ætna ruinis,
Interdumque atram prorumpit ad æthera nubem,
Turbine fumantem piceo et candente favilla,
Attollitque globos flammarum, et sidera lambit.
Interdum scopulos avulsaque viscera montis
Erigit eructans, liquefactaque saxa sub auras
Cum gemitu glomerat, fundoque exæstuat imo.*

(I beg pardon of the gentle English reader, and such of our writers as understand not Latin.) Lo! how this is taken down by our British Poet, by the single happy thought of throwing the mountain into a *fit* of the *colic*.

^h *Ætna, and all the burning mountains, find
Their kindled stores with inbred storms of wind
Blown up to rage; and, roaring out, complain
As torn with inward gripes, and tort'ring pain:
Lab'ring, they cast their dreadful vomit round,
And with their melted bowels spread the ground.*

Horace, in search of the Sublime, struck his head against the Stars ⁱ; but Empedocles, to fathom the Profund, threw himself into Ætna. And who but would imagine our excellent Modern had also been there, from this description?

Imitation is of two sorts; the first is when we force to our own purposes the Thoughts of others; the second consists in copying the Imperfections or Blemishes of celebrated authors. I have seen a Play professedly writ in the style of Shakespear; wherein the resemblance lay in one single line,

And so good morrow t'ye, good master Lieutenant.

And sundry poems in imitation of Milton, where with the utmost exactness, and not so much as one exception, nevertheless was constantly *nathless*, *embroider'd* was *broider'd*, hermits were *eremites*, dis-

^h Pr. Arthur, p. 75.

ⁱ *Sublimi feriam sidera vertice.*

dain'd was *'sdain'd*, shady *umbrageous*, enterprize *emprize*, pagan *paynim*, pinnions *pennous*, sweet *dulcet*, orchards *orchats*, bridge-work *pontifical*; nay, her was *hir*, and their was *thir* thro' the whole poem. And in very deed, there is no other way by which the true modern poet could read, to any purpose, the works of such men as Milton and Shakespear.

It may be expected, that, like other Critics, I should next speak of the *Passions*: But as the main end and principal effect of the Bathos is to produce *Tranquillity of Mind*, (and sure it is a better design to promote *sleep* than madness) we have little to say on this subject. Nor will the short bounds of this discourse allow us to treat at large of the *Emollients* and the *Opiats* of Poesy, of the Cool, and the manner of producing it, or of the methods used by our authors in managing the Passions. I shall but transiently remark, that nothing contributes so much to the *Cool*, as the use of *Wit* in expressing passion: The true genius rarely fails of points, conceits, and proper *similes* on such occasions: This we may term the *Pathetic epigrammatical*, in which even puns are made use of with good success. Hereby our best authors have avoided throwing themselves or their readers into any indecent Transports.

But as it is sometimes needful to excite the *passions* of our antagonist in the polemic way, the true students in the law have constantly taken their me-

thods from low life, where they observed, that, to move Anger, use is made of scolding and railing; to move Love, of bawdry; to beget Favour and Friendship, of gross flattery; and to produce Fear, of calumniating an adversary with crimes obnoxious to the State. As for Shame, it is a silly passion, of which as our authors are incapable themselves, so they would not produce it in others.

C H A P. X.

Of Tropes and Figures : And first of the variegating, confounding, and reversing Figures.

BUT we proceed to the *Figures*. We cannot too earnestly recommend to our authors the study of the *Abuse of Speech*. They ought to lay it down as a principle, to say nothing in the usual way, but (if possible) in the direct contrary. Therefore the Figures must be so turn'd as to manifest

that intricate and wonderful Cast of Head which distinguishes all writers of this kind; or (as I may say) to refer exactly the Mold in which they were formed, in all its inequalities, cavities, obliquities, odd crannies, and distortions.

It would be endless, nay impossible to enumerate all such Figures; but we shall content ourselves to range the principal, which most powerfully contribute to the Bathos, under three Classes.

- I. The Variegating, Confounding, or Reversing Tropes and Figures.
- II. The Magnifying, and
- III. The Diminishing.

We cannot avoid giving to these the Greek or Roman Names; but in tenderness to our countrymen and fellow writers, many of whom, however exquisite, are wholly ignorant of those languages, we have also explained them in our mother tongue.

I. Of the first sort, nothing so much conduces to the Bathos, as the

C A T A C H R E S I S.

A Master of this will say,

Mow the Beard,
Shave the Grass,

Pin the Plank,
Nail my Sleeve.

From whence results the same kind of pleasure to the mind as to the eye, when we behold Harlequin trimming himself with a hatchet, hewing down a tree with a razor, making his tea in a cauldron, and brewing his ale in a tea-pot, to the incredible satisfaction of the British spectator. Another source of the Bathos is,

The METONYMY,

the invention of Causes for Effects, of Inventors for Inventions, etc.

*Laced in her ^f Cosins new appear'd the bride,
A ^g Bubble-boy and ^h Tompion at her side,
And with an air divine her ⁱ Colmar ply'd:
Then oh! she cries, what slaves I round me see?
Here a bright Redcoat, there a smart ^k Toupee.*

The SYNECDOCHE,

which consists, in the use of a part for the whole. You may call a young woman sometimes *Pretty-face*

^f Stays. ^g Tweezer-case. ^h Watch. ⁱ Fan.

^k A sort of Perriwig: All words in use in this present Year

and Pigs-eyes, and sometimes Snotty-nose and Draggle-tail. Or of Accidents for Persons; as a Lawyer is called Split-cause, a Taylor Prick-louse, etc. Or of things belonging to a man, for the man himself; as a Sword-man, a Gown-man, a T-m-T-d-man: a White staff, a Turn-key, etc.

The APOSIOPESIS.

An excellent figure for the Ignorant, as, "What shall I say?" when one has nothing to say: or I "can no more," when one really can no more. Expressions which the gentle reader is so good as never to take in earnest.

The METAPHOR.

The first rule is to draw it from the *lowest things*, which is a certain way to sink the highest; as when you speak of the Thunder of Heaven, say,

^l *The Lords above are angry and talk big.*

If you would describe a rich man refunding his treasures, express it thus,

^m *Tho' he (as said) may Riches gorge, the Spoil
Painful in massy Vomit shall recoil,*

^l Lee Alex.

^m Blackm, Job, p. 91, 93.

*Soon shall he perish with a swift decay,
Like his own Ordure, cast with scorn away.*

The Second, that, whenever you start a Metaphor, you must be sure to *run it down*, and pursue it as far as it can go. If you get the scent of a State negotiation, follow it in this manner.

*n The stones and all the elements with thee
Shall ratify a strict confederacy ;
Wild beasts their savage temper shall forget,
And for a firm alliance with thee treat ;
The finny tyrant of the spacious seas
Shall send a scaly embassy for peace ;
His plighted faith the Crocodile shall keep,
And seeing thee, for joy sincerely weep.*

Or if you represent the Creator, denouncing war against the wicked, be sure not to omit one circumstance usual in proclaiming and levying war.

*o Envoys and Agents, who by command
Reside in Palestina's land,
To whom commissions I have given,
To manage there the interests of heaven :
Ye holy heralds who proclaim
Or war or peace, in mine your master's name :*

n Job, p. 22.

o Blackm. Isaac, xl.

Ye pioneers of heaven, prepare a road,

Make it plain, direct and broad;

For I in person will my people head;

For the divine deliverer

Will on his march in majesty appear,

And needs the aid of no confed'rate power.

Under the article of the *Confounding*, we rank

1. The MIXTURE OF FIGURES,

which raises so many images, as to give you no image at all. But its principal beauty is when it gives an unexpected picture of Winter. Of this sort is the following:

p The gaping clouds pour lakes of sulphur down.

Whose livid flashes sickning sunbeams drown.

What a noble Confusion? clouds, lakes, brimstone, flames, sun-beams, gaping, pouring, sickning, drowning! all in two lines.

2. The J A R G O N.

q Thy head shall rise, tho' buried in the dust,

And 'midst the clouds his glittering turrets thrust.

p Pr. Arthur, p. 36.

q Job, p. 107.

Quære, What are the glittering turrets of a man's head?

*r Upon the shore, as frequent as the sand,
To meet the Prince, the glad Dimetians stand.*

Quære, Where these Dimetians stood? and of what size they were? Add also to the *Jargen* such as the following.

*s Destruction's empire shall no longer last,
And Desolation lye for ever waste.*

*r Here Niobe, sad mother makes her moan,
And seems converted to a stone in stone.*

But for Variegation nothing is more useful than

3. The PARANOMASIA, or PUN,

where a Word, like the tongue of a jack-daw, speaks twice as much by being split: As this of Mr Dennis *w*,

Bullets that wound, like Parthians as they fly;

or this excellent one of Mr Welsted *x*,

r Pr. Arthur, p. 157.
poems.

s Job, p. 89.

w Poems, 1663, p. 13.

t T. Cook,

Behold the Virgin lye.

Naked, and only cover'd by the Sky.

To which thou may'st add,

To see her beauties no man needs to stoop,

She has the whole Horizon for her hoop.

4. The ANTITHESIS, or SEE-SAW,

whereby Contraries and Oppositions are ballanced in such a way, as to cause a reader to remain suspended between them, to his exceeding delight and recreation. Such as these, on a lady who made herself appear out of size, by hiding a young princess under her cloaths.

y While the kind nymph changing her faultless shape

Becomes unhandsome, handsomely to scape.

On the Maids of Honour in mourning.

z Sadly they charm, and dismally they please.

His eyes so bright

a Let in the object and let out the light.

x Welsted, Poems, Acon and Lavin. y Waller.

z Steel on Queen Mary. a Quarles.

^b *The Gods look pale to see us look so red.*

*The ^c Fairies and their Queen
In mantles blue came tripping o'er the green.*

^a *All nature felt a reverential shock,
The sea stood still to see the mountains rock.*

C H A P. XI.

The Figures continued: Of the
Magnifying and Diminishing Fi-
gures.

A Genuine Writer of the Profund will take care
never to *magnify* any object without *clouding*
it at the same time: His Thought will appear in a
true mist, and very unlike what is in nature. It must
always be remember'd that Darkness is an essential

quality of the Profund, or, if there chance to be a glimmering, it must be as Milton expresses it,

No light, but rather darkness visible.

The chief Figure of this sort is,

I. The HYPERBOLE, or Impossible.

For instance of a Lion;

*He roar'd so loud, and look'd so wond'rous grim,
His very shadow durst not follow him.*

Of a Lady at Dinner.

*The silver whiteness that adorns thy neck,
Sullies the plate, and makes the napkin black.*

Of the same.

*Th' ^e obscureness of her birth
Cannot eclipse the lustre of her eyes,
Which make her all one light.*

Of a Bull-baiting.

*Up to the stars the sprawling mastives fly,
And add new monsters to the frightened sky.*

^e Vet. Aut.

^f Theob. Double Falshood.

^g Blackm.

Of a Scene of Misery.

*h Behold a scene of misery and woe!
Here Argus soon might weep himself quite blind,
Ev'n tho' he had Briareus' hundred hands
To wipe those hundred eyes.*

And that modest request of two absent lovers.

*Ye Gods! annihilate but Space and Time,
And make two lovers happy.*

2. The PERIPHRAISIS, which the Moderns call the *Circumbendibus*, whereof we have given examples in the ninth chapter, and shall again in the twelfth.

To the same class of the *Magnifying* may be referred the following, which are so excellently modern, that we have yet no name for them. In describing a country prospect,

*i I'd call them mountains, but can't call them so,
For fear to wrong them with a name too low;
While the fair vales beneath so humbly lie,
That even humble seems a term too high.*

III. The third Class remains, of the *Diminishing* Figures: And 1. the ANTICLIMAX, where the se-

h Anon,

i Anon.

cond line drops quite short of the first, than which nothing creates greater surprize.

On the extent of the British Arms.

*k Under the Tropicks is our language spoke,
And part of Flanders hath receiv'd our Yoke.*

On a Warrior.

*l And thou Dalhouffy the great God of War,
Lieutenant Colonel to the Earl of Mar.*

On the Valour of the English.

*m Nor Art nor Nature has the force
To stop its steddý course,
Nor Alps nor Pyrenæans keep it out,
Nor fortify'd Redoubt.*

At other times this figure operates in a larger extent; and when the gentle reader is in expectation of some great image, he either finds it surprizingly imperfect, or is presented with something low, or quite ridiculous. A surprize resembling that of a curious person in a cabinet of Antique Statues, who beholds on the Pedestal the names of Homer, or Cato; but looking up, finds Homer without a head, and

nothing to be seen of Cato but his privy-member.
Such are these lines of a Leviathan at sea.

*u His motion works, and beats the oozy mud,
And with its slime incorporates the flood,
'Till all th' encumber'd, thick, fermenting stream
Does like one Pot of boiling Ointment seem.
Where'er he swims, he leaves along the lake,
Such frothy furrows, such a foamy track,
That all the waters of the deep appear
Hoary—with age, or grey with sudden fear.*

But perhaps even these are excelled by the ensuing.

*o Now the resisted flames and fiery store
By winds assaulted, in wide forges roar,
And raging seas flow down of melted Ore.
Sometimes they hear long Iron Bars remov'd,
And to and fro huge Heaps of Cinders shov'd.*

2. The VULGAR,

is also a Species of the *Diminishing* : By this a spear flying into the air is compared to a boy whistling as he goes on an errand.

p *The mighty Stuffa threw a massy spear,
Which, with its Errand pleas'd, fung thro' the air.*

A Man raging with grief to a Mastiff Dog:

q *I cannot stifle this gigantic woe,
Nor on my raging grief a muzzle throw.*

And Clouds big with water to a woman in great necessity:

*Distended with the Waters in 'em pent,
The clouds hang deep in air, but hang unrent.*

3. The INFANTINE.

This is when a Poet grows so very simple, as to think and talk like a child. I shall take my examples from the greatest Master in this way: Hear how he fondles, like a meer stammerer.

r *Little Charm of placid mien,
Miniature of beauty's queen,
Hither, British muse of mine,
Hither, all ye Græcian Nine,*

p Pr. Arthur.
on Miss Cuzzona.

q Job, p. 41.

r Amb. Phillips

With the lovely Graces Three,

And your pretty Nurseling see.

When the meadows next are seen,

Sweet enamel, white and green.

When again the lambkins play,

Pretty Sportlings full of May.

Then the neck so white and round,

(Little Neck with brilliants bound.)

And thy Gentleness of mind,

(Gentle from a gentle kind) etc.

Happy thrice, and thrice agen,

Happiest he of happy men, etc.

and the rest of those excellent Lullabies of his composition.

How prettily he asks the sheep to teach him to bleat?

Teach me to grieve with bleating mean, my sheep.

Hear how a babe would reason on his nurse's death:

That ever she could die! Oh most unkind!

To die, and leave poor Colinet behind?

And yet,—Why blame I her!—

With no less simplicity does he suppose that shepherdesses tear their hair and beat their breasts, at their own deaths:

*u Ye brighter maids, faint emblems of my fair,
With looks cast down, and with dishevel'd hair,
In bitter anguish beat your breasts, and moan
Her death untimely, as it were your own.*

4. The INANITY, or NOTHINGNESS.

Of this the same author furnishes us with most beautiful instances:

*y Ah silly I, more silly than my sheep,
(Which on the flow'ry plain I once did keep.)*

*z To the grave Senate she could counsel give,
(Which with astonishment they did receive.)*

*a He whom loud cannon could not terrify,
Falls (from the grandeur of his Majesty.)*

*b Happy merry as a king,
Sipping dew, you sip, and sing.*

*The Noise returning with returning Light,
What did it?*

c Dispers'd the Silence, and dispell'd the Night.

*y Ibid
on a Grasshopper.*

*z Phil. on Q. Mary
c Anon.*

a Ibid. b T. Cook

You easily perceive the Nothingness of every second Verse.

^d *The glories of proud London to survey,
The Sun himself shall rise—by break of day.*

5. The EXPLETIVE,

admirably exemplified in the Epithets of many authors.

*Th' umbrageous shadow, and the verdant green,
The running current, and odorous fragrance,
Chear my lone solitude with joyous gladness.*

Or in pretty drawling words like these,

^e *All men his tomb, all men his sons adore,
And his son's sons till there shall be no more.
The rising sun our grief did see,
The setting sun did see the same,
While wretched we remembred thee,
^f O Sion, Sion, lovely name.*

6. The MACROLOGY and PLEONASM

are as generally coupled, as a lean rabbit with a fat one; nor is it a wonder, the superfluity of words and

vacuity of sense, being just the same thing. I am pleased to see one of our greatest adversaries employ this figure.

g *The growth of meadows, and the pride of fields
The food of armies and support of wars:
Refuse of swords, and gleanings of a fight,
Lessen his numbers, and contract his host.
Where'er his friends retire, or foes succeed,
Cover'd with Tempests, and in oceans drown'd.*

Of all which the Perfection is

THE TAUTOLOGY.

h *Break thro' the billows, and—divide the main
In smoother numbers, and—in softer verse.*

i *Divide—and part—the sever'd World—in two.—*

With ten thousand others equally musical, and plentifully flowing thro' most of our celebrated modern Poems

g Camp. h Tonsc. Misc. 12mo, vol. iv. p. 291. 4th Edit.

i Ibid. vol. vi. p. 121.

C H A P. XII.

Of Expression, and the several Sorts
of Style of the present Age.

THE *Expression* is adequate, when it is proportionably low to the Profundity of the Thought. It must not be always *Grammatical*, lest it appear pedantic and ungentlemanly; nor too clear, for fear it becomes vulgar; for obscurity bestows a cast of the wonderful, and throws an oracular dignity upon a piece which hath no meaning.

For example, sometimes use the wrong Number; *The sword and Pestilence at once devours*, instead of *devour*. * Sometimes the wrong Case; *And who more fit to sooth the God than thee?* instead of *thou*: And rather than say, *Thetis saw Achilles weep*, she heard him weep.

We must be exceeding careful in two things; first, in the *Choice of low Words*: secondly, in the *sober and orderly way of ranging* them. Many of our Poets are naturally blessed with this talent, insomuch that they are in the circumstance of that honest Citizen, who

* Ti. Hom. Il. i.

had made *Prose* all his life without knowing it. Let verses run in this manner, just to be a vehicle to the words: (I take them from my last cited author, who, tho' otherwise by no means of our rank, seemed once in his life to have a mind to be simple.)

^l *If not, a prize I will myself decree,
From him, or him, or else perhaps from thee.*

^m *full of Days was he;
Two ages past, he liv'd the third to see.*

ⁿ *The king of forty kings, and honour'd more
By mighty Jove than e'er was king before.*

^o *That I may know, if thou my pray'r deny,
The most despis'd of all the Gods am I.*

^p *Then let my mother once be rul'd by me,
Tho' much more wise than I pretend to be.*

Or these of the same hand.

^q *I leave the arts of poetry and verse
To them that practise them with more success:*

^l Ti. Hom. Il. i. p. 11. ^m Idem. p. 17. ⁿ Idem. p. 19.
^o P. 34. ^p P. 38. ^q Tons. Misc. 12mo, vol. iv. p. 292.
Fourth Edit.

*Of greater truths I now prepare to tell,
And so at once, dear friend and muse, farewell.*

Sometimes a single *Word* will vulgarise a poetical idea ; as where a *Ship* set on fire owes all the *Spirit* of the *Bathos* to one choice word that ends the line.

** And his scorch'd ribs the hot Contagion fry'd.*

And in that description of a *World* in ruins,

*‡ Should the whole frame of nature round him break,
He unconcern'd would bear the mighty Crack.*

So also in these,

*‡ Beasts tame and savage to the river's brink
Come, from the fields and wild abodes—to drink.*

Frequently two or three words will do it effectually,

*‡ He from the clouds does the sweet liquor squeeze,
That cheers the Forest and the Garden trees.*

It is also useful to employ *Technical Terms*, which estrange your style from the great and general ideas

^r Pr. Arth. p. 151.

^s Tonf. Misc. vol. vi. p. 119.

^t Job, 263.

^u Id. Job, 264.

of nature: and the higher your subject is, the lower should you search into mechanicks for your expression. If you describe the garment of an angel, say that his ^x *Linnen* was *finely spun*, and *bleached on the happy Plains*, ^y Call an army of Angels, *Angelic Cuirassiers*, and, if you have occasion to mention a number of misfortunes, style them

^z *Fresh Troop, of Pains, and regimented Woes.*

STYLE is divided by the Rhetoricians into the Proper and the Figured. Of the Figured we have already treated, and the Proper is what our authors have nothing to do with. Of Styles we shall mention only the Principal which owe to the moderns either their chief Improvement, or entire Invention.

I. The FLORID Style,

than which none is more proper to the Bathos, as flowers, which are the *Lowest* of vegetables, are most *Gaudy*, and do many times grow in great plenty at the bottom of *Ponds* and *Ditches*.

A fine writer in this kind presents you with the following Poëie:

^x Pr. Arthur, p. 19.

^y Ibid. p. 339.

^z Job, p. 86.

^a *The groves appear all drest with wreaths of flowers,
And from their leaves drop aromatic showers,
Whose fragrant heads in mystic twines above,
Exchang'd their sweets, and mix'd with thousand
kisses,*

*As if the willing branches strove
To beautify and shade the grove.—*

(which indeed most branches do.) But this is still
excelled by our Laureat,

^b *Branches in branches twin'd compose the grove,
And shoot and spread, and blossom into love.
The trembling palms their mutual vows repeat,
And bending poplars bending poplars meet.
The distant plantanes seem to press more nigh,
And to the sighing alders, alders sigh.*

Hear also our Homer.

^c *His Robe of State is form'd of light refin'd,
And endless Train of lustre spreads behind.
His throne's of bright compacted Glory made,
With Pearl celestial, and with Gems inlaid:*

^a Behn's Poems, p. 2.

^b Guardian, 12mo, 127.

^c Black. Pf. civ.

*Whence Floods of joy, and Seas of splendor flow,
On all th' angelic gazing throng below.*

2. The PERT Style.

This does in as peculiar a manner become the low in wit, as a pert air does the low in stature. Mr. *Thomas Brown*, the author of the *London Spy*, and all the *Spies* and *Trips* in general, are herein to be diligently studied: In Verse Mr *Gibber's Prologues*.

But the beauty and energy of it is never so conspicuous, as when it is employed in *Modernizing* and *Adapting* to the *Taste of the Times* the works of the *Ancients*. This we rightly phrase *Doing* them into English, and *Making* them English: two expressions of great Propriety, the one denoting our *Neglect of the Manner how*, the other the *Force and Compulsion* with which it is brought about. It is by virtue of this Style that Tacitus talks like a Coffee-House Politician, Josephus like the British Gazetter, Tully is as short and smart as Seneca or Mr Apgill, Marcus Aurelius is excellent at Snipsnap, and honest Thomas à Kempis as Prim and Polite as any preacher at court.

3. The ALAMODE Style,

which is fine by being *new*, and has this happiness attending it, that it is as durable and extensive as the

poem itself. Take some examples of it, in the description of the Sun in a Mourning-coach upon the death of Queen Mary.

^d See Phœbus now, as once for Phaeton,
Has mask'd his face, and put deep Mourning on:
Dark clouds his sable Chariot do surround,
And the dull Steeds stalk o'er the melancholy
round.

Of Prince Arthur's Soldiers drinking.

^e While rich Burgundian wine, and bright Cham-
paign
Chase from their minds the terrors of the main.

(whence we also learn, that *Burgundy* and *Champaign*
make a man on shore despise a storm at sea.

Of the Almighty encamping his Regiments.

^f He sunk a vast capacious deep,
Where he his liquid Regiments does keep;
Thither the waves file off, and make their way,
To form the mighty body of the sea;

*Where they encamp, and in their station stand,
Entrench'd in Works of Rock, and Lines of Sand.*

Of two Armies on the Point of engaging.

*Yon' armies are the Cards which both must play;
At least come off a Saver if you may:
Throw boldly at the Sum the Gods have set;
These on your side with all their fortunes bet.*

All perfectly agreeable to the present Customs and best Fashions of our Metropolis.

But the principal branch of the *Alamode* is the PRURIENT, a Style greatly advanced and honoured of late by the practice of persons of the *first Quality*; and by the encouragement of the *Ladies*, not unsuccessfully introduced even into the Drawing-room. Indeed its incredible Progress and Conquests may be compared to those of the great *Sesostris*, and are every where known by the *same Marks*, the images of the genital parts of men or women. It consists wholly of metaphors drawn from two most fruitful sources or springs, the very Bathos of the human body, that is to say, * * * and * * * *Hiatus magnus lachrymabilis.* * * * *

* * * * *

g Lee, Sophon.

And *selling of Bargains*, and *double Entendre*; and
Κιβέρισμος and Ὀλδφιέδισμος, all derived from the
said sources.

4. The F I N I C A L Style,

which consists of the most curious, affected, mincing
metaphors, and partakes of the *alamode*.

As this, of a Brook dry'd by the Sun.

^h Won by the summer's importuning ray,
Th' eloping stream did from her channel stray,
And with enticing sun-beams stole away. }

Of an easy Death.

ⁱ When watchful death shall on his harvest look,
And see thee ripe with age, invite the hook;
He'll gently cut thy bending Stalk, and thee
Lay kindly in the Grave, his Granary.

Of Trees in a Storm.

^k Oaks whose extended arms the winds defy,
The tempest sees their strength, and sighs, and pas-
ses by.

^h Blackm. Job, p. 26.

ⁱ Ibid. p. 23.

^k Denn.

Of Water simmering over the Fire.

¹ *The sparkling flames raise water to a Smile,
Yet the pleas'd liquor pines, and lessens all the
while.*

5. LASTLY, I shall place the CUMBROUS, which moves heavily under a load of metaphors, and draws after it a long train of words. And the BUSKIN, or *Stately*, frequently and with great felicity mixed with the former. For as the first is the proper engine to depress what is high, so is the second to raise what is base and low to a ridiculous Visibility: When both these can be done at once, then is the Bathos in perfection; as when a man is set with his head downward, and his breech upright, his degradation is compleat: One end of him as *high* as ever, only that end is the *wrong one*. Will not every true lover of the Profund be delighted to behold the most vulgar and low actions of life exalted in the following manner?

Who knocks at the Door?

*From whom thus rudely pleads my loud-tongu'd gate,
That he may enter? ———*

¹ Anon. Tons. Misc. Part. vi. p. 224.

See who is there?

*m Advance the fringed curtains of thy eyes,
And tell me who comes yonder.——*

Shut the Door.

*The wooden guardian of our privacy
Quick on its axle turn.——*

Bring my Cloaths.

*Bring me what Nature, taylor to the Bear,
To Man himself deny'd: She gave me Cold,
But would not give me Cloaths.——*

Light the Fire.

*Bring forth some remnant of Promethean theft,
Quick to expand th' inclement air congeal'd
By Boreas' rude breath.——*

Snuff the Candle.

*Yon' Luminary amputation needs,
Thus shall you save its half-extinguish'd life.*

m Temp.

Open the Letter.

Wax! render up thy trust.—

Uncork the Bottle, and chip the Bread.

*Apply tbine engine to the spungy door,
Set Bacchus from his glassy prison free,
And strip white Ceres of her nut-brown coat.*

C H A P. XIII.

A Project for the Advancement of the Bathos.

THUS have I (my dear Countrymen) with incredible pains and diligence, discovered the hidden sources of the *Bathos*, or, as I may say, broke open the Abysses of this *Great Deep*. And having now established good and wholesome Laws, what remains but that all true moderns with their utmost

n Theob. Double Falshood.

might do proceed to put the same in execution? In order whereto, I think I shall in the second place highly deserve of my Country, by proposing such a *Scheme*, as may facilitate this great end.

As our number is confessedly far superior to that of the enemy, there seems nothing wanting but Unanimity among ourselves. It is therefore humbly offered, that all and every individual of the Bathos do enter into a firm association, and incorporate into One regular Body, whereof every member, even the meanest, will some way contribute to the support of the whole; in like manner, as the weakest reeds, when joined in one bundle, become infrangible. To which end our Art ought to be put upon the same foot with other Arts of this Age. The vast improvement of modern manufactures ariseth from their being divided into several branches, and parcelled out to several trades: For instance, in Clock-making, one artist makes the balance, another the spring, another the crown-wheels, a fourth the case, and the principal workman puts all together: To this œconomy we owe the perfection of our modern watches, and doubtless we also might that of our modern Poetry and Rhetoric, were the several parts branched out in the like manner.

Nothing is more evident than that divers persons, no other way remarkable, have each a strong disposition to the formation of some particular Trope

or Figure. Aristotle saith, that the *Hyperbole* is an ornament fit for young Men of Quality; accordingly we find in those Gentlemen a wonderful propensity toward it, which is marvellously improved by Travelling: Soldiers also and Seamen are very happy in the same Figure. The *Periphrasis* or *Circumlocution* is the peculiar talent of Country Farmers; the *Proverb* and *Apologue* of old men at their clubs; the *Ellipsis* or Speech by half words, of Ministers and Politicians; the *Aposiopesis* of Courtiers; the *Litotes* or Diminution, of Ladies, Whisperers and Backbiters; and the *Anadiplosis* of common Cryers and Hawkers, who, by redoubling the same words, persuade people to buy their oysters, green hastings, or new ballads. *Epithets* may be found in great plenty at Billingsgate, *Sarcasm* and *Irony* learned upon the Water, and the *Epiphonema* or *Exclamation* frequently from the Beargarden, and as frequently from the *Hear him* of the House of Commons.

Now each man applying his whole time and genius upon his particular Figure, would doubtless attain to perfection; and when each became incorporated and sworn into the Society (as hath been proposed) a Poet or Orator would have no more to do but to send to the particular Traders in each Kind, to the *Metaphorist* for his *Allegories*, to the *Simile-maker* for his *Comparisons*, to the *Ironist* for his *Sarcasms*, to the *Apothegmatist* for his *Sentences*, etc.

whereby a Dedication or Speech would be composed in a moment, the superior artist having nothing to do but to put together all the Materials.

I therefore propose that there be contrived with all convenient dispatch, at the publick expence, a *Rhetorical Chest of Drawers*, consisting of three Stories, the highest for the *Deliberative*, the middle for the *Demonstrative*, and the lowest for the *Judicial*. These shall be divided into *Loci*, or *Places*, being repositories for Matter and Argument in the several kinds of oration or writing; and every Drawer shall again be subdivided into Cells, resembling those of Cabinets for Rarities. The apartment for *Peace* or *War*, and that of the *Liberty of the Press*, may in a very few days be filled with several arguments perfectly new; and the *Vituperative Partition* will as easily be replenished with a most choice collection, entirely of the growth and manufacture of the present age. Every composer will soon be taught the use of this Cabinet, and how to manage all the Registers of it, which will be drawn out much in the manner of those in an Organ.

The Keys of it must be kept in honest hands, by some *Reverend Prelate*, or *Valiant Officer*, of unquestioned Loyalty and Affection to every present Establishment in Church and State; which will suffi-

ently guard against any mischief which might otherwise be apprehended from it.

And being lodged in such hands, it may be at discretion *let out* by the *Day*, to several great Orators in both Houses, from whence it is to be hoped much *Profit* and *Gain* will also accrue to our Society.

C H A P. XIV.

How to make Dedications, Panegyrics, or Satires, and of the Colours of Honourable and Dishonourable.

NOW of what necessity the foregoing Project may prove, will appear from this single consideration, that nothing is of equal consequence to the success of our Works, as *Speed* and *Dispatch*. Great pity it is, that solid brains are not, like other solid bodies, constantly endowed with a velocity in sinking, proportioned to their heaviness: For it is with the flowers of the Bathos as with those of Nature, which if the careful gardener brings not hastily to market in the Morn-

ing, must unprofitably perish and wither before Night. And of all our Productions none is so short-lived as the *Dedication* and *Panegyric*, which are often but the *Praise of a Day*, and become by the next utterly useless, improper, indecent, and false. This is the more to be lamented, inasmuch as these two are the sorts whereon in a manner depends that *Profit*, which must still be remembered to be the main end of our *Writers* and *Speakers*.

We shall therefore employ this chapter in shewing the quickest method of composing them; after which we will teach a *short Way to Epic Poetry*. And these being confessedly the works of most Importance and Difficulty, it is presumed we may leave the rest to each author's own learning or practice.

First of *Panegyric*: Every man is *honourable*, who is so by Law, Custom, or Title. The *Publick* are better judges of what is honourable than private Men. The Virtues of great Men, like those of Plants, are inherent in them, whether they are exerted or not; and the more strongly inherent, the less they are exerted; as a man is the more rich, the less he spends. All great Ministers, without either private or oeconomicall Virtue, are *virtuous* by their *Posts*; liberal and generous upon the *Publick Money*, provident upon *Publick Supplies*, just by paying *Publick Interest*, couragious and magnanimous

by the *Fleets* and *Armies*, magnificent upon the *Publick Expences*, and prudent by *Publick Success*. They have by their Office, a right to a share of the *Publick Stock* of Virtues; besides, they are, by *Prescription immemorial*, invested in all the celebrated virtues of their *Predecessors* in the same stations, especially those of their own Ancestors.

As to what are commonly called the *Colours* of *Honourable* and *Dishonourable*, they are various in different Countries: In this they are *Blue*, *Green*, and *Red*.

But forasmuch as the duty we owe to the Publick doth often require that we should put some things in a strong light, and throw a shade over others, I shall explain the method of turning a vicious Man into a Hero.

The first and chief rule is the *Golden Rule of Transformation*, which consists in converting Vices into their bordering Virtues. A Man who is a Spendthrift, and will not pay a just Debt, may have his Injustice transformed into Liberality; Cowardice may be metamorphosed into Prudence; Intemperance into good Nature and good-Fellowship; Corruption into Patriotism; and Lewdness into Tenderness and Facility.

The second is the *Rule of Contraries*: It is certain, the less a Man is endued with any Virtue, the more need he has to have it plentifully bestowed, especially those good qualities of which the world generally

believes he hath none at all: For who will thank a Man for giving him that which he *has*?

The Reverse of these Precepts, will serve for *Satire*, wherein we are ever to remark, that who so loseth his place, or becomes out of favour with the Government, hath forfeited his share in *publick Praise* and *Honour*. Therefore the truly publick spirited writer ought in duty to strip him whom the government hath stripped; which is the real *poetical Justice* of this age. For a full collection of Topicks and Epithets to be used in the Praise and Dispraise of Ministerial and Unministerial Persons, I refer to our *Rhetorical Cabinet*; concluding with an earnest exhortation to all my brethren, to observe the Precepts here laid down, the neglect of which hath cost some of them their *Ears* in a *Pillory*.

C H A P. XV.

A Receipt to make an Epic Poem.

AN Epic Poem, the Critics agree, is the greatest work human nature is capable of. They have already laid down many mechanical rules for compositions of this sort, but at the same time they cut off almost all undertakers from the possibility of ever performing them; for the first qualification they unanimously require in a Poet, is a *Genius*. I shall here endeavour (for the benefit of my countrymen) to make it manifest, that Epic Poems may be made *without a Genius*, nay without Learning or much Reading. This must necessarily be of great use to all those who confess they never *Read*, and of whom the world is convinced they never *Learn*. Moliere observes of making a dinner, that any man can do it with *Money*, and if a professed Cook cannot do it without, he has his Art for nothing; the same may be said of making a Poem, 'tis easily brought about by him that has a *Genius*, but the skill lies in doing it without one. In pursuance of this end I shall present the reader with a plain and certain *Recipe*,

by which any author in the Bathos may be qualified for this grand performance.

For the FABLE.

Take out of any old Poem, History-book, Romance, or Legend (for instance, *Gioffry of Monmouth* or *Don Belianis of Greece*) those parts of story which afford most scope for *long Descriptions*: Put these pieces together, and throw all the adventures you fancy into *one Tale*. Then take a Hero, whom you may chuse for the sound of his name, and put him into the midst of these adventures: There let him *work* for twelve books; at the end of which you may take him out, ready prepared to *conquer* or to *marry*; it being necessary that the conclusion of an Epic Poem be *fortunate*.

To make an EPISODE.

Take any remaining adventure of your former collection, in which you could no way involve your Hero; or any unfortunate accident that was too good to be thrown away; and it will be of use, applied to any other person, who may be lost and *evaporate* in the course of the work, without the least damage to the composition.

For the MORAL and ALLEGORY.

These you may extract out of the Fable afterwards, at your leisure: Be sure you *strain* them sufficiently.

For the MANNERS.

For those of the Hero, take all the best qualities you can find in the most celebrated Heroes of antiquity; if they will not be reduced to a *Consistency*, lay them *all on a heap* upon him. But be sure they are qualities which your *Patron* would be thought to have; and to prevent any mistake which the world may be subject to, select from the alphabet those capital letters that compose his name, and set them at the head of a Dedication before your Poem. However, do not absolutely observe the exact quantity of these Virtues, it not being determined whether or no it be necessary for the Hero of a Poem to be an *honest Man*. For the *Under-Characters*, gather them from Homer and Virgil, and change the names as occasion serves.

For the MACHINES.

Take of *Deities*, male and female, as many as you can use: Separate them into two equal parts, and

keep Jupiter in the middle: Let Juno put him in a ferment, and Venus mollify him. Remember on all occasions to make use of volatile Mercury. If you have need of *Devils*, draw them out of Milton's Paradise, and extract your *Spirits* from Tasso. The use of these Machines is evident; since no Epic Poem can possibly subsist without them, the wisest way is to reserve them for your greatest necessities: When you cannot extricate your Hero by any human means, or yourself by your own wit, seek relief from Heaven, and the Gods will do your business very readily. This is according to the direct Prescription of Horace in his Art of Poetry,

*Nec Deus interfit, nisi dignus vindice nodus
Inciderit.* —

That is to say, *A Poet should never call upon the Gods for their Assistance, but when he is in great Perplexity.*

For the DESCRIPTIONS.

For a *Tempest*. Take Eurus, Zephyr, Auster, and Boreas, and cast them together in one verse: add to these of Rain, Lightning and Thunder (the loudest you can) *quantum sufficit*; mix your Clouds and Billows well together till they foam, and thicken your

Description here and there with a Quicksand. Brew your Tempest well in your head, before you set it a blowing.

For a *Battle*. Pick a large quantity of Images and Descriptions from Homer's Iliads, with a spice or two of Virgil, and if there remain any overplus, you may lay them by for a *Skirmish*. Season it well with *Similes*, and it will make an excellent Battle.

For a *Burning Town*. If such a Description be necessary (because it is certain there is one in Virgil) old Troy is ready burnt to your hands. But if you fear that would be thought borrowed, a Chapter or two of the Theory of the *Conflagration*, well circumstanced and done into verse, will be a good *Succedaneum*.

As for *Similes* and *Metaphors*, they may be found all over the Creation; the most ignorant may *gather* them, but the difficulty is in *applying* them. For this advise with your *Bookseller*.

C H A P. XVI.

A Project for the Advancement of
the Stage.

IT may be thought that we should not wholly omit the *Drama*, which makes so great and so lucrative a part of Poetry. But this Province is so well taken care of, by the present *Managers* of the Theatre, that it is perfectly needless to suggest to them any other Methods than they have already practised for the advancement of the Bathos.

Here therefore, in the Name of all our Brethren, let me return our sincere and humble Thanks to the most August Mr Barton Booth, the most Serene Mr Robert Wilks, and the most Undaunted Mr Colly Cibber; of whom let it be known, *when the People of this Age shall be Ancestors*, and to all the Succession of our Successors, that to this present Day they continue to *Out-do* even their own *Out-doings*: And when the inevitable Hand of sweeping Time shall have brushed off all the Works of *To-day*, may this Testimony of a

Co-temporary Critic to their Fame, be extended as far as *To morrow*.

Yet, if to so wise an Administration it be possible any thing can be added, it is that more ample and comprehensive Scheme which Mr Dennis and Mr Gildon (the two greatest Critics and Reformers then living) made publick in the year 1720, in a Project signed with their names, and dated the 2^d of February. I cannot better conclude than by presenting the Reader with the Substance of it.

1. It is proposed, That the two *Theatres* be incorporated into one Company ; that the *Royal Academy of Musick* be added to them as an *Orchestra* ; and that Mr Figg with his Prize-fighters, and Violante with the Rope-dancers, be admitted in Partnership.

2. That a spacious Building be erected at the public expence, capable of containing at least *ten thousand* Spectators, which is become absolutely necessary by the great addition of Children and Nurfes to the Audience, since the new Entertainments. That there be a Stage as large as the Athenian, which was near ninety thousand geometrical paces square, and separate divisions for the two Houses of Parliament, my Lords the Judges, the honourable the Directors of the Academy, and the Court of Aldermen, who shall all have their Places frank.

3. If *Westminster-Hall* be not allotted to this service (which by reason of its proximity to the two Chambers of Parliament above-mentioned, seems not altogether improper;) it is left to the wisdom of the Nation whether *Somerset-House* may not be demolished, and a Theatre built upon that Site, which lies convenient to receive Spectators from the County of *Surrey*, who may be waisted thither by water carriage, esteemed by all Projectors the cheapest whatsoever. To this may be added, that the river *Thames* may in the readiest manner convey those eminent Personages from Courts beyond the seas, who may be drawn either by Curiosity to behold some of our most celebrated Pieces, or by Affection to see their Countrymen, the Harlequins and Eunuchs; of which convenient notice may be given, for two or three months before, in the public Prints.

4. That the *Theatre* abovesaid be environed with a fair Quadrangle of Buildings, fitted for the accommodation of decayed *Critics* and *Poets*; out of whom Six of the most aged (their age to be computed from the year wherein their first work was published) shall be elected to manage the affairs of the society, provided nevertheless that the Laureat for the time being, may be always one. The Head or President over all (to prevent disputes, but too frequent among

the learned) shall be the most ancient *Poet* and *Critic* to be found in the whole Island.

5. The *Male-Players* are to be lodged in the garrets of the said Quadrangle, and to attend the persons of the Poets, dwelling under them, by brushing their apparel, drawing on their shoes, and the like. The *Actresses* are to make their beds, and wash their linen.

6. A large room shall be set apart for a *Library* to consist of all the modern Dramatic Poems, and all the Criticisms extant. In the midst of this room shall be a round table for the *Council of Six* to sit and deliberate on the Merits of *Plays*. The *Majority* shall determine the Dispute; and if it should happen that *three* and *three* should be of each side, the President shall have a *casting Voice*, unless where the Contention may run so high as to require a decision by *Single Combat*.

7. It may be convenient to place the *Council of Six* in some conspicuous situation in the Theatre, where after the manner usually practised by composers in music, they may give *Signs* (before settled and agreed upon) of Dislike or Approbation. In consequence of these Signs the whole audience shall be required to *clap* or *hiss*, that the Town may learn certainly when and how far they ought to be pleas'd?

8. It is submitted whether it would not be proper to distinguish the *Council of Six* by some particular Habit or Gown of an honourable shape and colour, to which may be added a square Cap and a white Wand.

9. That to prevent unmarried Actresses making away with their Infants, a competent provision be allowed for the nurture of them, who shall for that reason be deemed the *Children of the Society*; and that they may be educated according to the Genius of their parents, the said Actresses shall declare upon Oath (as far as their memory will allow) the true names and qualities of their several fathers. A private Gentleman's Son shall at the public expence be brought up a Page to attend the *Council of Six*: A more ample provision shall be made for the son of a *Poet*; and a greater still for the son of a *Critic*.

10. If it be discovered that any Actress is got with Child, during the Interludes of any Play wherein she hath a Part, it shall be reckoned a neglect of her business, and she shall *forfeit* accordingly. If any Actor for the future shall commit Murder, except upon the stage, he shall be left to the laws of the land; the like is to be understood of *Robbery* and *Theft*. In all other

cases, particularly in those for *Debt*, it is proposed that this, like the other Courts of *Whitehall* and *St. James's*, may be held a *Place of Privilege*. And whereas it has been found, that an obligation to satisfy paultry Creditors has been a Discouragement to Men of Letters, if any Person of Quality or others shall send for any *Poet* or *Critic* of this Society to any remote quarter of the town, the said Poet or Critic shall freely pass and repass without being liable to an *Arrest*.

11. The forementioned Scheme in its several regulations may be supported by Profits arising from every Third-night throughout the year. And as it would be hard to suppose that so many persons could live without any food (though from the former course of their lives, *a very little* will be deemed sufficient) the masters of calculation will, we believe, agree, that out of those Profits, the said persons might be subsisted in a sober and decent manner. We will venture to affirm further, that not only the proper magazines of Thunder and Lightning, but *Paint*, *Diet-drinks*, *Spitting-pots*, and all other *Necessaries of Life*, may in like manner fairly be provided for.

12. If some of the Articles may at first view seem liable to Objections, particularly those that give so

vast a power to the *Council of Six* (which is indeed larger than any entrusted to the great Officers of state) this may be obviated, by swearing those *Six Persons* of his Majesty's Privy Council, and obliging them to pass every thing of moment, *previously*, at that most honourable Board.

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Virgilius Restauratus :

S E U

MARTINI SCRIBLERI,

Summi Critici,

Castigationum in Aeneidem

S P E C I M E N.

AENEIDEM totam, Amice Lector, innumerabilibus poene mendis scaturientem, ad pristinum sensum revocabimus. In singulis fere versibus spuriae occurrunt lectiones, in omnibus quos unquam vidi codicibus, aut vulgatis aut ineditis, ad opprobrium usque Criticorum, in hunc diem existentes. Interea adverte oculos, et his paucis frui. At si quae sint in hisce castigationibus, de quibus non satis liquet, syllabarum quantitates, προλεγόμενα nostra Libro ipsi praefigenda, ut consulas, moneo.

I. SPECIMEN LIBRI PRIMI:

VER. I.

A R M A Virumque cano, Trojae qui primus
ab *oris*

Italiam, *fato* profugus, *Lavinaque* venit
Littora. multum ille et terris *jaētatus* et alto,
Vi superūm——

Arma Virumque cāno, Trojae qui primus ab *aris*
Italiam, *flatu* profugus *Latinaque* venit
Littora. multum ille et terris *vexatus* et alto,
Vi superum——

Ab *aris*, nempe Hercaei Jovis. vide lib. ii. v. 512.
550.—*Flatu*, ventorum Aeoli, ut sequitur—*Latina*
certe littora cum Aeneas aderat, *Lavina* non nisi
postea ab ipso nominata, lib. xii. v. 193 — *Jaētatus*
terris non convenit.

II. VER. 52.

Et quisquis *Numen* Junonis adoret?

Et quisquis *Nomen* Junonis adoret?

Longe melius, quam, ut antea, *Numen*. et procul-
dubio sic Virgilius.

III. VER. 86.

Venti, velut *agmine facto*,
Qua data porta ruunt

Venti, velut *aggere fracto*,
Qua data porta ruunt.
Sic corrige, meo periculo.

IV. VER. 117.

Fidumque vehebat Orontem,
Fortemque vehebat Orontem.
Non *fidum*. quia Epitheton *Achatae* notissimum
Oronti nunquam datur.

V. VER. 119.

Excutitur, pronusque *magister*
Volvitur in caput.

Excutitur : pronusque *magis ter*
Volvitur in caput.

Aio Virgilium aliter non scripsisse, quod plane confirmatur ex sequentibus—*Ast illum ter fluctus ibidem Torquet.*

VI. VER. 122.

Apparent rari nantes in gurgite vasto
Arma virum.

Armi hominum: Ridicule antea *Arma virum*,
 quae, ex ferro conflata, quomodo possunt *natare*?

VII. VER. 151.

Atque rotis *summas* leviter perlabitur undas.
 Atque rotis *spumas* leviter perlabitur udas.

Summas, et *leviter perlabi*, pleonasmus est: Mirifice altera lectio Neptuni agilitatem et celeritatem exprimit. simili modo Noster de Camilla, *Æn. xi. Illa vel intactae segetis per summa volaret*, etc. hyperbolice.

VIII. VER. 154.

Jamque *faces* et saxa volant, *furor arma ministrat*.
 Jam *faeces* et saxa volant, *fugiuntque ministri*:
 uti solent, instanti periculo——*Faeces facibus* longe praestant; quid enim nisi faeces jactarent vulgus sordidum?

IX. VER. 170.

Fronte sub adversa *scopulis pendentibus* antrum,
 Intus aquae dulces, vivoque sedilia saxo.

Fronte sub adverſa *populis prandentibus* antrum.
 Sic malim, longe potius quam *ſcopulis pendentibus* :
 Nugae! nonne vides verſu ſequenti *dulces aquas* ad
 potandum et *ſedilia* ad diſcumbendum dari? In quo-
 rum uſum? quippe *prandentium*.

X. VER. 188.

Tres littore *cervos*

Proſpicit errantes : hos *tota armenta* ſequuntur

A tergo———

Tres littore *corvos*

Aspiciſcit errantes: hos *agmina tota* ſequuntur

A tergo———

Cervi, lectio vulgata, abſurditas notiſſima: haec ani-
 malia in *Africa* non inventa, quis neſcit? At *motus* et
ambulandi ritus Corvorum, quis non agnorit hoc loco?
Littore, locus ubi errant Corvi, uti Noſter alibi,

Et ſola in ſicca ſecum ſpatiatur arena.

Omen praeclariſſimum, immo et *agminibus militum*
 frequenter obſervatum, ut patet ex Hiſtoricis.

XI. VER. 748.

Arcturum, pluviasque Hyades, *geminosque Triones*.
 Error graviſſimus. Corrigo,——*ſeptemque Triones*.

XII. VER. 631.

Quare agite, o juvenes, *lectis* succedite nostris
Lectis potius dicebat Dido, polita magis oratione, et
 quae unica voce et torum et mensam exprimebat.
 Hanc lectionem probe confirmat appellatio *o juvenes*!
 Duplicem hunc sensum alibi etiam Maro lepide in-
 nuit, *Æn.* iv. ver. 19.

Huic uni forsan potui succumbere *culpae*:

Anna! fatebor enim——

Sic corriges,

Huic uni [*viro* scil.] potui succumbere; *culpas*,

Anna? fatebor enim, *etc.*

Vox *succumbere* quam eleganter ambigua!

LIBER SECUNDUS.

VER. I.

*C*ONTICUERE omnes, intentique ora tenebant;

Inde toro *Pater* Aeneas sic orsus ab alto;

*Concubuer*e omnes *intenteque* ora tenebant;

Inde toro *satur* Aeneas sic orsus ab alto.

*Concubuer*e, quia toro Aeneam vidimus accumbentem: quin et altera ratio, scil. *conticuere* et *ora tenebant*; tautologice dictum. In manuscripto perquam rarissimo in patris museo legitur, *ore gemebant*; sed magis ingeniose quam vere. *Satur* Aeneas, quippe qui jamjam a prandio surrexit: *pater* nihil ad rem.

II. VER. 3.

Infandum, Regina, jubes renovare dolorem.

Infantum, Regina, jubes renovare dolorem.

Sic haud dubito veterrimis codicibus scriptum fuisse: quod satis constat ex perantiqua illa Britanorum cantilena vocata *Chevy Chace*, cujus autor hunc locum sibi ascivit in haec verba,

The Child may rue that is unborn.

III. VER. 4.

Trojanas ut *opes*, et lamentabile regnum
Eruerint Danai.

Trojanas ut *oves*, et lamentabile regnum *Diruerint*

—Mallem *oves* potius quam *opes*, quoniam in antiquissimis illis temporibus oves et armenta divitiae regum fuere. Vel fortasse *oves Paridis* innuit, quas super Idam nuperrime pascebat, et jam in vindictam pro Helenae raptu, a Menelao, Ajace, [vid. Hor. Sat. ii. 3.] aliisque ducibus, merito occisas.

IV. VER. 5.

Quaeque ipse *miserrima* vidi,
 Et quorum pars magna fui.

Quaeque ipse *miserrimus* audi,
 Et quorum pars magna fui——

Omnia tam *audita* quam *visa* recta distinctione enarrare hic Aeneas profitetur; multa, quorum nox ea fatalis sola conscia fuit, vir probus et pius tanquam *visa* referre non potuit.

V. VER. 7.

Quis talia *fando*
 Temperet a lacrymis?

Quis talia *flendo*

Temperet *in lacrymis*? —

Major enim doloris indicatio, absque modo lacrymare, quam solummodo a lacrymis non temperare.

VI. VER. 9.

Et jam nox *humida* coelo

Praecipitat, suadentque *cadentia* sidera somnos.

Et jam nox *lumina* coelo

Praecipitat, suadentque *latentia* sidera somnos.

Lectio, *humida*, vespertinum rorem solum innuere videtur. magis mi aridet *lumina*, quae *latentia* postquam *praecipitantur*, Aurorae adventum annunciant.

Sed si tantus amor *casus* cognoscere *nostros*,

Et *breviter* Trojae *supremum* audire *laborem*.

Sed si tantus amor *curas* cognoscere *noctis*,

Et *breve ter* Trojae *superumque* audire *labores*.

Curas noctis (scilicet noctis excidii Trojani) magis compendiose (vel, ut dixit ipse, *breviter*) totam belli catastrophem denotat, quam diffusa illa et indeterminata lectio, *casus nostros*. *Ter* audire gratum fuisse Didoni patet ex libro quarto, ubi dicitur, *Iliacosque iterum demens audire labores exposcit*: *Ter* enim pro

saepe usurpatur. Trojae, superumque labores; recte, quia non tantum homines sed et Dii sese his laboribus immiscuerunt. Vide Æn. ii. ver. 610, etc.

Quamquam animus meminisse horret, luctuque re-
fugit,

Incipiam:—

Quamquam animus meminisse horret, luctusque re-
surgit.

Resurgit multo proprius dolorem *renascentem* notat, quam, ut hactenus, *refugit*.

VII. VER. 19.

Fracti bello, fatisque repulsi
Ductores Danaum, tot jam labentibus annis,
Instar montis *Equum*, divina Palladis arte,
Aedificant—*etc.*

Tracti bello, fatisque repulsi.
Tracti et repulsi, Antithesis perpulchra! *Fracti* frigide et vulgariter.

Equum jam *Trojanem* (ut vulgus loquitur) adeamus; quem si *Equam Graecam* vocabis, lector, minime pecces; solae enim feinellae utero gestant. Uterumque

armato milite complent—Uteroque recusso Insonuere cavae—Atque utero sonitum quater arma dedere—Inclusos utero Danaos, etc. Vox fœta non convenit maribus, —Scandit fatalis machina muros, Foeta armis—Palladem virginem, equo mari fabricando invigilare decuisse, quis putet? Incredibile prorsus! quamobrem existimo veram equae lectionem passim restituendam, nisi ubi forte, metri causa, equum potius quam equam, genus pro sexu, dixit Maro. Vale! dum haec paucula corriges, majus opus moveo.

A
S P E C I M E N
O F
S C R I B L E R U S ' S R E P O R T S .

Stradling versus Stiles.

Le Report del Case argue en le commen Banke devant tous les Justices de mesme le Banke, en le quart an du raygne de Roy *Jacques*, entre *Matthew Stradling*, Plant. et *Peter Stiles*, Def. en un Action propter certos Equos coloratos, *Anglice*, Wyen Horses, post. per le dit *Matthew* vers le dit *Peter*.

Le recitel **S** I R John Swale, of Swale-Hall in Swaledel Case. Dale fast by the River Swale, Kt. made his Last Will and Testament: In which, among other Bequests was this, viz. Out of the kind Love and Respect that I bear unto my much honoured and good Friend Mr *Matthew Stradling*, Gent. I do bequeath unto the said *Mat-*

threw Stradling, Gent. all my black and white Horses. The Testator had six black Horses, six white Horses, and six pyped Horses.

The Debate therefore was, Whether or no
Le Point. the said Matthew Stradling should have the said
pyed Horses by virtue of the said Bequest.

Pour le Pl. Atkins Apprentice pour le Pl. moy semble
que le Pl. recouvera.

And first of all it seemeth expedient to consider what
is the Nature of Horses, and also what is the Nature of
Colours; and so the argument will consequently divide it-
self in a twofold way, that is to say, the Formal Part and
Substantial Part. Horses are the Substantial Part, or thing
bequeathed: Black and White the Formal or descriptive
Part.

Horse, in a physical Sense, doth import a certain Qua-
drupede or four-footed Animal, which by the apt and regular
Disposition of certain proper and convenient Parts, is adapted,
fitted and constituted for the Use and Need of Man. Yea, so
necessary and conducive was this Animal conceived to be
to the Behoof of the Commonweal, that sundry and di-
vers Acts of Parliament have from time to time been
made in Favour of Horses.

1st Edward VI. Makes the Transporting of Horses out
of the Kingdom, no less a Penalty than the forfeiture
of 40 l.

2d and 3d Edward VI. Takes from Horse-stealers, the
Benefit of their Clergy.

And the Statutes of the 27th and 32d of Henry VIII. condescend so far as to take Care of their very Breed: These our wise Ancestors prudently foreseeing, that they could not better take care of their own Posterity, than by also taking care of that of their Horses.

And of so great esteem are Horses in the Eye of the Common Law, that when a Knight of the Bath committeth any great and enormous Crime, his Punishment is to have his Spurs chopt off with a Clever, being, as Master Bracton well observeth, unworthy to ride on a Horse.

Littleton, Sect. 315, saith. If Tenants in Common make a Lease, reserving for Kent a Horse, they shall have but one Assize, because, said the Book, the Law will not suffer a Horse to be severed. Another Argument of what high Estimation the Law maketh of an Horse.

But as the great difference seemeth not to be so much touching the substantial Part, Horses, let us proceed to the formal or descriptive Part, viz. What Horses they are that come within this Bequest.

Colours are commonly of various Kinds and different Sorts; of which White and Black are the two Extremes, and consequently comprehend within them all other Colours whatsoever.

By a Bequest therefore of black and white Horses, grey or pyed Horses may well pass; for when two Extremes, or remotest Ends, of any thing are devised, the Law, by common Intendment, will intend whatsoever is contained between them to be devised too.

But the present Case is still stronger, coming not only within the Intendment, but also the very Letter of the Words.

By the Word Black, all the Horses that are black are devised; by the Word White, are devised those that are White; and by the same Word, with the Conjunction Copulative, And, between them, the Horses that are Black and White, that is to say Pyed, are devised also.

Whatever is Black and White is Pyed, and whatever is Pyed is Black and White; *ergo*, Black and White is Pyed, and, *vice versa*, Pyed is Black and White.

If therefore Black and White Horses are devised, Pyed Horses shall pass by such Devise; but Black and White Horses are devised; *ergo*, the Pl. shall have the Pyed Horses.

Catlyn Serjeant, May seemle a'contrary, Pour le The Plaintiff shall not have the Pyed Horses by Defend. Intendment; for if by the devise of Black and White Horses, not only black and white Horses, but Horses of any Colour between these two Extremes may pass, then not only Pyed and Grey Horses, but also Red or Bay Horses would pass likewise; which would be absurd, and against Reason. And this is another strong Argument in Law, *Nihil, quod est contra rationem, est licitum*; for Reason is the Life of the Law, nay the common Law is nothing but Reason: which is to be understood of artificial Perfection and Reason gotten by long Study, and not of Man's natural Reason; for *nemo nascitur artifex*, and legal Reason *est summa ratio*; and therefore if all the Reason that is dispersed into so many different Heads, were united into one,

he could not make such a Law as the Law of England; because by many Successions of Ages it has been fixed and refixed by grave and learned Men; so that the old Rule may be verified in it, *Neminem oportet esse legibus sapientiores.*

As therefore pyed Horses do not come within the Intendment of the Bequest, so neither do they within the Letter of the Words.

A pyed Horse is not a white Horse, neither is a pyed a black Horse; how then can pyed Horses come under the words of Black and white Horses?

Besides, where Custom hath adapted a certain determinate Name to any one thing, in all Devises, Feofments, and Grants, that certain Names shall be made use of, and no uncertain circumlocutory Descriptions shall be allowed; for Certainty is the Father of Right, and the Mother of Justice.

Le reste del Argument jeo ne pouvois oyer, car jeo fui disturb en mon place.

Le Court fuit longement en doubt^r de c'est Matter; et apres grand deliberation eu,

Judgment fuit donne pour le Pl. nisi causa.

Motion in Arrest of Judgment, that the pyed Horses were Mares; and thereupon an Inspection was prayed.

Et sur ceo le Court advisare vult.

MEMOIRS of P. P.

CLERK of this PARISH.

A D V E R T I S E M E N T.

The Original of the following extraordinary Treatise consisted of two large Volumes in Folio; which might justly be entitled, *The importance of a Man to himself*: But, as it can be of very little to any body besides, I have contented myself to give only this short Abstract of it, as a Taste of the *true Spirit of Memoir-Writers*.

IN the name of the Lord. *Amen.* I, P. P. by the Grace of God, Clerk of this Parish, writeth this History.

Ever since I arrived at the age of discretion, I had a call to take upon me the function of a Parish-clerk; and to that end, it seemed unto me meet and profitable to associate myself with the Parish-clerks

of this Land; such I mean, as were right worthy in their calling, men of a clear and sweet voice, and of becoming gravity.

Now it came to pass, that I was born in the year of our Lord *Anno Domini* 1655, the year wherein our worthy benefactor, Esquire *Bret*, did add one Bell to the ring of this Parish. So that it hath been wittily said, “That one and the same day did give
“to this our Church two rare gifts, its great Bell
“and its Clerk.

Even when I was at school, my mistress did ever extol me above the rest of the youth, in that I had a laudable voice. And it was further-more observed, that I took a kindly affection unto that Black letter in which our Bibles are printed. Yea, often did I exercise myself in singing godly ballads, such as *The Lady and Death*, *The Children in the Wood*, and *Chevy Chace*; and not like other children, in lewd and trivial ditties. Moreover, while I was a boy, I always adventured to lead the Psalm next after Master William Harris, my predecessor, who (it must be confessed to the Glory of God) was a most excellent Parish-clerk in that his day.

Yet be it acknowledged, that at the age of sixteen I became a Company keeper, being led into idle conversation by my extraordinary love to Ringing; insomuch, that in a short time I was acquainted with every set of bells in the whole coun-

try: Neither could I be prevailed upon to absent myself from Wakes, being called thereunto by the harmony of the steeple. While I was in these societies, I gave myself up to unspiritual pastimes, such as wrestling, dancing, and cudgel-playing; so that I often returned to my father's house with a broken pate. I had my head broken at Milton by Thomas Wyat, as we played a bout or two for an Hat, that was edged with silver galloon. But in the year following I broke the head of Henry Stubbs, and obtained an hat not inferior to the former. At Yelverton I encountered George Cummins, Weaver, and behold my head was broken a second time! At the wake of Waybrook I engaged William Simkins, Tanner, when lo! thus was my head broken a third time, and much blood trickled therefrom. But I administred to my comfort, saying within myself, "What man is there, howsoever dextrous in any craft, who is for aye on his guard?" A week after I had a base-born child laid unto me; for in the days of my youth I was looked upon as a follower of venereal fantasies: Thus was I led into sin by the comeliness of Susannah Smith, who first tempted me, and then put me to shame; for indeed she was a maiden of a seducing eye, and pleasant feature. I humbled myself before the Justice, I acknowledged my crime to our Curate; and to do away mine of-

fences, and make her some atonement, was joined to her in holy wedlock on the sabbath-day following.

How often do those things which seem unto us misfortunes, redound to our advantage! For the Minister (who had long looked on Susanna as the most lovely of his parishioners) liked so well of my demeanour, that he recommended me to the honour of being his Clerk, which was then become vacant by the decease of good Master William Harris.

Here ends the first chapter; after which follow fifty or sixty pages of his amours in general, and that particular one with Susanna his present wife; but I proceed to chapter the ninth.

No sooner was I elected into mine office, but I laid aside the powder'd gallantries of my youth, and became a new man. I considered myself as in some wise of ecclesiastical dignity, since by wearing a band, which is no small part of the ornament of our Clergy, I might not unworthily be deemed as it were a shred of the linnen vestment of Aaron.

Thou may'st conceive, O reader, with what concern I perceived the eyes of the congregation fixed upon me, when I first took my place at the feet of the Priest. When I raised the psalm, how did my voice quaver for fear! and when I arrayed the shoulders of the Minister with the surplice, how did my joints tremble under me! I said within myself,

“Remember, Paul, thou stand’st before men of high
 “worship, the wise Mr Justice Freeman, the grave
 “Mr Justice Tonson, the good Lady Jones, and
 “the two virtuous gentlewomen her daughters, nay,
 “the great Sir Thomas Truby, Knight and Baronet,
 “and my young master the Esquire, who shall one
 “day be Lord of this Manor:” Notwithstanding
 which, it was my good hap to acquit myself to the
 good liking of the whole congregation; but the
 Lord forbid I should glory therein.

The next chapter contains an account how he discharged the several duties of his office : in particular he insists on the following :

I was determined to reform the manifold Corruptions and Abuses which had crept into the Church.

First, I was especially severe in whipping forth dogs from the Temple, all excepting the lap-dog of the good widow Howard, a sober dog which yelped not, nor was there offence in his mouth.

Secondly, I did even proceed to moroseness, tho’ fore against my heart, unto poor babes, in tearing from them the half-eaten apples which they privily munch’d at Church. But verily it pity’d me, for I remember’d the days of my youth.

Thirdly, With the sweat of my own hands, I did make plain and smooth the dogs ears throughout our great Bible.

Fourthly, The pews and benches which were formerly swept but once in three years, I caus'd every Saturday to be swept with a besom and trimmed.

Fifthly and lastly, I caused the surplice to be neatly darned, washed, and laid in fresh lavender, (yea, and sometimes to be sprinkled with rose-water) and I had great laud and praise from all the neighbouring Clergy, forasmuch as no parish kept the Minister in cleaner linnen.

Notwithstanding these his publick cares, in the eleventh chapter he informs us he did not neglect his usual occupations as a handy craftsman.

Shoes, saith he, did I make, (and if intreated, mend) with good approbation. Faces also did I shave, and I clipped the hair. Chirurgery also I practised in the worming of Dogs; but to bleed adventured I not, except the poor. Upon this my twofold profession, there passed among men a merry tale delectable enough to be rehearsed: How that being overtaken with liquor on Saturday evening, I shav'd the Priest with Spanish blacking for shoes instead of a wash-ball, and with lamp-black Powder'd his perriwig. But these were sayings of men, delighting in their own conceits more than in

the truth. For it is well known, that great was my care and skill in these my crafts; yea, I once had the honour of trimming Sir Thomas himself, without fetching blood. Furthermore, I was fought unto to geld the Lady Frances her spaniel, which was wont to go astray: He was called Toby, that is to say, Tobias. And 3dly, I was entrusted with a gorgeous pair of shoes of the said Lady, to set an heel-piece thereon; and I received such praise therefore, that it was said all over the parish, I should be recommended unto the King to mend shoes for his Majesty: whom God preserve! Amen.

The rest of this chapter I purposely omit, for it must be owned that when he speaks as a Shoemaker he is very absurd. He talks of Moses's pulling off his shoes, of tanning the hides of the Bulls of Basan, of Simon the Tanner, etc. and takes up four or five pages to prove that when the Apostles were instructed to travel without shoes, the precept did not extend to their successors.

The next chapter relates how he discovered a Thief with a bible and key, and experimented verses of the Psalms that had cured Agues.

I pass over many others which inform us of parish affairs only, such as of the Succession of Curates; a list of the weekly Texts; what Psalms he chose on proper oc-

easions; and what children were born and buried: the last of which articles he concludes thus:

That the shame of women may not endure, I speak not of Bastards; neither will I name the Mothers, although thereby I might delight many grave women of the parish: Even her who hath done penance in the sheet will I not mention, forasmuch as the church hath been witness of her disgrace: Let the father who hath made due composition with the Church-wardens to conceal his infirmity, rest in peace; my pen shall not bewray him, for I also have sinned.

The next chapter contains what he calls a great Revolution in the Church, part of which I transcribe.

Now was the long expected time arrived, when the psalms of king David should be hymn'd unto the same tunes to which he played them upon his harp: (so was I informed by my Singing-master, a man right cunning in Psalmody:) Now was our over-abundant quaver and trilling done away, and in lieu thereof was instituted the Sol-fa, in such guise as is sung in his Majesty's chapel. We had London singing masters sent into every parish, like unto Excise-men; and I also was ordained to adjoin myself unto them, though an unworthy disciple, in order to instruct my fellow-parishioners

in this new manner of Worship. What tho' they accused me of humming through the nostril, as a Sacbut? yet would I not forego that harmony, it having been agreed by the worthy parish-clerks of London still to preserve the same. I tutored the young men and maidens to tune their voices as it were a psaltery, and the Church on the Sunday was filled with these new Hallelujahs.

Then follow full seventy chapters, containing an exact detail of the Law-suits of the Parson and his Parishioners concerning tythes, and near a hundred pages left blank, with an earnest desire that the history might be compleated by any of his successors, in whose time these suits should be ended.

The next chapter contains an account of the Briefs read in the church, and the sums collected upon each. For the reparation of nine churches, collected at nine several times, 2 s. and 7d. $\frac{3}{4}$ For fifty families ruined by fire, 1 s. $\frac{1}{2}$. For an inundation, a King Charles's groat given by Lady Frances, etc.

In the next he laments the disuse of Wedding-sermons, and celebrates the benefits arising from those at Funerals, concluding with these Words: Ah! let not the relations of the deceased grudge the small expence of an hat-band, a pair of gloves, and ten shillings, for the satisfaction they are sure to receive from a pious Divine,

that their father, brother, or bosom wife, are certainly in heaven.

In another, he draws a panegyrick on one Mrs Margaret Wilkins; but after great encomiums concludes, that notwithstanding all, she was an unprofitable vessel, being a barren woman, and never once having furnished God's church with a christening.

We find in another chapter, how he was much stagger'd in his belief, and disturbed in his conscience, by an Oxford scholar, who had proved to him by logick, that Animals might have rational, nay, immortal souls; but how he was again comforted with the reflection, that if so, they might be allowed christian burial, and greatly augment the fees of the parish.

In the two following chapters he is overpower'd with Vanity. We are told, how he was constantly admitted to all the feasts and banquets of the Church-officers, and the speeches he there made for the good of the parish. How he gave hints to young Clergymen to preach; but above all, how he gave a Text for the 30th of Jannary, which occasioned a most excellent sermon, the merits of which he takes entirely to himself. He gives an account of a conference he had with the Vicar concerning the Use of Texts. Let a preacher (saith he) consider the assembly before whom he preacheth, and unto them adapt his text. Micah the iii^d and 11th affordeth

good matter for Courtiers and court-serving men. *The heads of the land judge for reward; and the people thereof judge for hire; and the prophets thereof divine for money; yet will they lean upon the Lord, and say, Is not the Lord among us? Were the first Minister to appoint a preacher before the House of Commons, would not he be wise to make choice of these words? Give, and it shall be given unto ye. Or before the Lords, Giving no offence, that the Ministry be not blamed, 2 Cor. vi. 3. Or praising the warm zeal of an Administration, Who maketh his Ministers a flaming fire, Psalm civ. 4. We omit many other of his texts, as too tedious.*

From this period, the style of the book rises extremely. Before the next chapter was pasted the Effigies of Dr Sacheverel, and I found the opposite page all on a foam with Politicks.

We are now (says he) arrived at that celebrated year, in which the Church of England was tried in the person of Dr Sacheverel. I had ever the interest of our High-Church at heart, neither would I at any season mingle myself in the societies of Fanatics, whom I from my Infancy abhorred, more than the Heathen or Gentile. It was in these days I bethought myself, that much profit might accrue

unto our Parish, and even unto the Nation, could there be assembled together a number of chosen men of the right spirit, who might argue, refine and define, upon high and great matters. Unto this purpose, I did institute a weekly Assembly of divers worthy men at the Rose and Crown Alehouse, over whom myself (though unworthy) did preside. Yea, I did read unto them the Post-Boy of Mr Roper, and the written letter of Mr Dyer, upon which we communed afterwards among ourselves. Our society was composed of the following Persons; Robert Jenkins, Farrier; Amos Turner, Collar-maker; George Pilcocks, late Exciseman; Thomas White, Wheel-wright; and myself. First, of the first, Robert Jenkins.

He was a man of bright parts and shrewd conceit, for he never shoed an horse of a Whig or a Fanatick, but he lamed him sorely.

Amos Turner, a worthy person, rightly esteemed among us for his sufferings, in that he had been honoured in the stocks for wearing an Oaken bough.

George Pilcocks, a sufferer also; of zealous and laudable freedom of Speech, insomuch that his occupation had been taken from him.

Thomas White, of good repute likewise, for that his uncle, by the Mother's side, had formerly been servitor at Maudling college, where the glorious Sacheverel was educated.

Now were the eyes of all the parish upon these our weekly councils. In a short space, the Minister came among us; he spake concerning us and our councils to a multitude of other Ministers at the Visitation, and they spake thereof unto the Ministers at London, so that even the Bishops heard and marvelled thereat. Moreover, Sir Thomas, member of Parliament, spake of the same to other members of Parliament; who spake thereof unto the Peers of the Realm. Lo! thus did our counsels enter into the hearts of our Generals and our Law-givers; and from henceforth, even as we devised, thus did they.

After this, the whole book is turned on a sudden, from his own Life, to a History of all the publick Transactions of Europe, compiled from the News-papers of those times. I could not comprehend the meaning of this, till I perceived at last (to my no small Astonishment) that all the Measures of the four last years of the Queen, together with the peace at Utrecht which have been usually attributed to the E—— of O——, D—— of O——, Lords H—— and B——, and other great men; do here most plainly appear, to have been wholly owing to Robert Jenkins, Amos Turner, George Pilcocks, Thomas White, but above all, to P. P.

The reader may be sure I was very inquisitive after this extraordinary writer, whose work I have here ab-

stracted. I took a journey into the Country on purpose; but could not find the least trace of him: till by accident I met an old Clergyman, who said he could not be positive, but thought it might be one Paul Phillips, who had been dead about twelve years. And upon enquiry, all he could learn of that person from the neighbourhood, was, That he had been taken notice of for swallowing Loaches, and remembered by some people by a black and white Cur with one Ear, that constantly followed him.

In the Church-yard, I read his Epitaph, said to be written by himself.

O Reader, if that thou canst read,
Look down upon this Stone;
Do all we can, Death is a man,
That never spareth none.

O F T H E
P O E T L A U R E A T E.

November 19, 1729.

THE time of the election of a Poet Laureate being now at hand, it may be proper to give some account of the *rites* and *ceremonies* anciently used at that Solemnity, and only discontinued through the neglect and degeneracy of later times. These we have extracted from an historian of undoubted credit, a reverend bishop, the learned Paulus Jovius; and are the same that were practised under the pontificate of Leo X. the great restorer of learning.

As we now see an *age* and a *court*, that for the encouragement of poetry, rivals, if not exceeds, that of this famous Pope, we cannot but wish a restoration of all its *honours* to *poesy*; the rather, since there are so many parallel circumstances in the *person* who was then honoured with the laurel, and in *him*, who (in all probability) is now to wear it.

I shall translate my author exactly as I find it in the 82d chapter of his *Elogia Vir. Doct.* He begins with the character of the poet himself, who was the original and father of all Laureates, and called Camillo. He was a plain country-man of Apulia, (whether a *shepherd* or *thresher*, is not material.) “ This man (says Jovius) excited by the fame of the
 “ great encouragement given to poets at court, and
 “ the high honour in which they were held, came to
 “ the city, bringing with him a strange kind of lyre
 “ in his hand, and at least some *twenty thousand* of
 “ *verses*. All the wits and critics of the court flocked
 “ about him, delighted to see a *clown*, with a ruddy,
 “ hale complexion, and in his own long hair, so top
 “ full of poetry; and at the first sight of him all agreed he was born to be *Poet Laureate* ^a. He had
 “ a most hearty welcome in an *island* of the river
 “ Tiber (an agreeable place, not unlike our Richmond) where he was first made to *eat* and *drink*
 “ *plentifully*, and to *repeat his Verses to every body*.
 “ Then they adorned him with a new and elegant
 “ garland composed of *vine-leaves*, *laurel*, and *brassica* (a sort of cabbage) so composed, says my author, emblematically, *Ut tam sales quam lepide ejus*
 “ *temulentia, brassicæ remedio cohibenda, notaretur*.
 “ He was then saluted by common consent with the

^a Apulus praepingui vultu alacer, et prolixè comatus, omnino dignus festa laurea videretur.

“ title of *archi-poeta*, or *arch-poet*, in the style of those
 “ days, in ours, *Poet Laureate*. This honour the
 “ poor man received with the most sensible demon-
 “ strations of joy, his eyes drunk with tears and glad-
 “ nefs ^b. Next, the public acclamation was ex-
 “ pressed in a *canticle*, which is transmitted to us, as
 “ follows:

Salve, brassicea virens corona,
 Et lauro, archipoeta, pampinoque !
 Dignus principis auribus Leonis.

*All hail, arch-poet, without peer !
 Vine, bay, or cabbage, fit to wear,
 And worthy of the prince's ear.*

From hence he was conducted in pomp to the *Capitol* of Rome, mounted on an *elephant*, thro' the shouts of the populace, where the ceremony ended.

The historian tells us further, “ That at his in-
 “ troduction to Leo, he not only poured forth ver-
 “ ses, innumerable, like a torrent, *but also sung* them
 “ with *open mouth*. Nor was he only *once* introdu-
 “ ced, or on *stated* days (like our Laureates) but
 “ made a *companion* to his *master*, and entertained as

^b Manantibus præ gaudio oculis.

“ one of the instruments of his *most elegant pleasures*.
 “ When the prince was at table, the poet had his
 “ place at the window. When the prince had ^e half
 “ eaten his meat, he gave with his own hands the
 “ rest to the poet. When the poet drank, it was
 “ out of the prince’s own flaggon, insomuch (says
 “ the historian) that thro’ so great good eating and
 “ drinking he contracted a most terrible gout.”
 Sorry I am to relate what follows, but that I cannot leave my reader’s curiosity unsatisfied in the catastrophe of this extraordinary man. To use my author’s words, which are remarkable, *mortuo Leone profligatisque poetis, etc.* “ When Leo died, and poets
 “ were no more;” (for I would not understand *profligatis* literally, as if poets then were *profligate*) this unhappy Laureate was forthwith reduced to return to his country, where, oppressed with *old age* and *want*, he miserably perished in a *common hospital*.

We see from this sad conclusion (which may be of example to the poets of our time) that it were happier to meet with no encouragement at all, to remain at the plough, or other lawful occupation, than to be elevated above their condition, and taken out of the common means of life, without a surer support than the *temporary*, or at best, *mortal* favours of the great. It was doubtless for this considera-

tion that when the Royal Bounty was lately extended to a *rural genius*, care was taken to *settle it upon him for life*. And it hath been the practice of our Princes, never to remove from the station of Poet Laureate any man who hath once been chosen, tho' never so much greater Genius's might arise in his time. A noble instance, how much the *charity* of our monarchs hath exceeded their *love of fame*.

To come now to the intent of this paper. We have here the whole ancient *ceremonial* of the Laureate. In the first place, the crown is to be mixed with *vine-leaves*, as the vine is the plant of Bacchus. and full as essential to the honour, as the *butt of sack* to the salary.

Secondly, the *brassica* must be made use of as a qualifier of the former. It seems the *cabbage* was antiently accounted a remedy for *drunkenness*; a power the French now ascribe to the onion, and style a soup made of it, *soupe d'Yvrogne*. I would recommend a large mixture of the *brassica*, if Mr DENNIS be chosen; but if Mr TIBBALD, it is not so necessary, unless the cabbage be supposed to signify the same thing with respect to *poets* as to *taylors*, viz. *stealing*. I should judge it not amiss to add another plant to this garland, to wit, *ivy*: Not only as it antiently belonged to poets in general, but as it is

emblematical of the three virtues of a court poet in particular; it is *creeping, dirty, and dangling*.

In the next place, a *canticle* must be composed and sung in laud and praise of the new poet. If Mr CIBBER be laureated, it is my opinion no man can *write* this but himself: And no man, I am sure, can *sing* it so affectingly. But what this canticle should be, either in his or the other candidate's case, I shall not pretend to determine.

Thirdly, there ought to be a *public show, or entry* of the poet: To settle the order or procession of which, Mr ANSTIS and Mr DENNIS ought to have a conference. I apprehend here two difficulties; one, of procuring an *elephant*; the other of teaching the poet to ride him: Therefore I should imagine the next animal in size or dignity would do best: either a *mule* or a large *ass*; particularly if that noble one could be had, whose portraiture makes so great an ornament of the *Dunciad*, and which (unless I am misinformed) is yet in the park of a nobleman near this city:—Unless Mr CIBBER be the man; who may, with great propriety and beauty, ride on a *dragon*, if he goes by land; or if he choose the water, upon one of his own *swans* from *Cæsar in Egypt*.

We have spoken sufficiently of the *ceremony*; let us now speak of the *qualifications and privileges* of the Laureate. First, we see he must be able to make *verses extempore*, and to pour forth innumerable, if

required. In this I doubt Mr TIBBALD. Secondly, he ought to *sing*, and intrepidly, *patulo ore*: Here I confess the excellency of Mr CIBBER. Thirdly, he ought to carry a *lyre* about with him: If a large one be thought too cumbersome, a small one may be contrived to hang about the neck like an order; and be very much a grace to the person. Fourthly, he ought to have a good *stomach*, to eat and drink whatever his betters think fit; and therefore it is in this high office as in many others, no puny constitution can discharge it. I do not think CIBBER or TIBBALD here so happy: but rather a stanch, vigorous, season'd, and dry *old gentleman*, whom I have in my eye.

I could also wish at this juncture, such a person as is truly jealous of the *honour* and *dignity* of *poetry*; no joker, or trifler; but a bard in *good earnest*; nay, not amiss if a critic, and the better if a little *obstinate*. For when we consider what great privileges have been lost from this office (as we see from the forecited authentick record of Jovius) namely those of *feeding* from the *prince's table*, *drinking* out of his *own flaggon*, becoming even his *domestick* and *companion*; it requires a man warm and resolute, to be able to claim and obtain the restoring of these high honours. I have cause to fear, most of the candidates would be liable, either through the influence of ministers, or for rewards or favours, to give up

the glorious rights of the Laureate: Yet I am not without hopes, there is *one*, from whom a *serious* and *steady* assertion of these privileges may be expected; and, if there be such a one, I must do him the justice to say, it is Mr DENNIS the worthy president of our society.

GUARDIANS.

N^o 4.

March 16. 1713.

THOUGH most things which are wrong in their own nature are at once confessed and absolved in that single word, the Custom; yet there are some, which as they have a dangerous tendency, a thinking man will the less excuse on that very account. Among these I cannot but reckon the common practice of *Dedications*, which is of so much the worse consequence, as 'tis generally used by people of politeness, and whom a learned education for the most part ought to have inspired with nobler and juster sentiments. This prostitution of Praise is not only a deceit upon the gross of mankind, who take their notion of characters from the Learned; but also the better sort must by this means lose some part at least of that desire of Fame which is the incentive to generous actions, when they find it promiscuously bestowed on the meritorious and undeserving. Nay, the author himself, let him be supposed to have ever so true a value for the patron, can find no terms to express it, but what have been already used, and

rendered suspected by flatterers. Even Truth itself in a Dedication is like an honest man in a disguise or Vizor-Masque, and will appear a Cheat by being drest so like one. Though the merit of the person is beyond dispute, I see no reason, that because one man is eminent, therefore another has a right to be impertinent, and throw praises in his face. 'Tis just the reverse of the practice of the ancient Romans, when a person was advanced to triumph for his services: they hired people to rail at him in that Circumstance, to make him as humble as they could; and we have fellows to flatter him, and make him as proud as they can. Supposing the writer not to be mercenary, yet the great man is no more in reason obliged to thank him for his picture in a Dedication, than to thank the painter for that on a sign-post; except it be a less injury to touch the most sacred part of him, his character, than to make free with his countenance only. I should think nothing justified me in this point, but the patron's permission beforehand, that I should draw him as like as I could; whereas most authors proceed in this affair just as a dawber I have heard of, who not being able to draw portraits after the life, was used to paint faces at random, and look out afterwards for people whom he might persuade to be like them. To express my notion of the thing in a word: to say more to a man than one thinks, with a prospect of interest, is disho-

nest; and without it, foolish. And whoever has had success in such an undertaking, must of necessity at once think himself in his heart a knave for having done it, and his patron a fool for having believed it.

I have sometimes been entertained with considering Dedications in no very common light. By observing what qualities our writers think it will be most pleasing to others to compliment them with, one may form some judgment which are most so to themselves; and, in consequence, what sort of people they are. Without this view one can read very few Dedications, but will give us cause to wonder, either how such things came to be said at all, or how they were said to such persons. I have known an Hero complimented upon the decent majesty and state he assumed after a victory; and a nobleman of a different character applauded for his condescension to inferiors. This would have seemed very strange to me, but that I happened to know the authors: He who made the first compliment was a lofty gentleman, whose air and gait discovered when he had published a new book; and the other tippled every night with the fellows who laboured at the press while his own writings were working off. 'Tis observable of the female poets and ladies dedicatory, that there (as elsewhere) they far exceed us in any strain or rant. As beauty

is the thing that sex are piqu'd upon, they speak of it generally in a more elevated style than is used by the men. They adore in the same manner as they would be adored. So when the authoress of a famous modern romance begs a young Nobleman's permission to pay him her *kneeling adorations*, I am far from censuring the expression, as some Critics would do, as deficient in grammar or sense; but I reflect, that adorations paid in that posture are what a lady might expect herself, and my wonder immediately ceases. These, when they flatter most, do but as they would be done unto; for as none are so much concerned at being injured by calumnies, as they who are readiest to cast them upon their neighbours; so, 'tis certain none are so guilty of flattery to others, as those who most ardently desire it themselves.

What led me into these thoughts, was a Dedication I happened upon, this morning. The reader must understand that I treat the least instances or remains of ingenuity with respect, in what places soever found, or under whatever circumstances of disadvantage. From this love to letters I have been so happy in my searches after knowledge, that I have found unvalued repositories of learning in the lining of bandboxes. I look upon these pasteboard edifices, adorned with the fragments of the ingenious, with the same veneration as antiquaries upon ruined buildings, whose walls preserve divers inscriptions

and names, which are no where else to be found in the world. This morning, when one of Lady Lizard's daughters was looking over some hoods and ribands, brought by her tirewoman, with great care and diligence, I employed no less in examining the box which contained them; it was lined with certain scenes of a tragedy, written (as appeared by a part of the title there extant) by one of the fair sex. What was most legible was the Dedication; which, by reason of the largeness of the characters, was least defaced by those Gothic ornaments of flourishes and foliage, wherewith the compilers of these sort of structures do often industriously obscure the works of the learned. As much of it as I could read with any ease, I shall communicate to the reader, as follows.

*** “ Though it is a kind of prophanation to ap-
“ proach your Grace with so poor an offering, yet
“ when I reflect how acceptable a sacrifice of first
“ fruits was to Heaven, in the earliest and purest
“ ages of religion, that they were honour'd with so-
“ lemn feasts, and consecrated to altars by a Divine
“ command;*** Upon that consideration, as an ar-
“ gument of particular zeal, I dedicate ***’Tis im-
“ possible to behold you without adoring; yet daz-
“ zled and aw’d by the glory that surrounds you,
“ men feel a sacred power, that refines their flames,
“ and renders them pure as those we ought to offer

“ to the Deity. **** The shrine is worthy the divi-
“ nity that inhabits it. In your Grace we see what
“ woman was before she fell, how nearly allied to
“ the purity and perfection of Angels. And we
“ adore and bless the glorious work !”

Undoubtedly these, and other periods of this most pious Dedication, could not but convince the Duchess of what the eloquent authoress assures her at the end, that she was her servant with most ardent devotion. I think this a pattern of a new sort of style, not yet taken notice of by the Criticks, which is above the sublime, and may be called the celestial ; that is, when the most sacred praises appropriated to the honour of the Deity, are applied to a mortal of good quality. As I am naturally emulous, I cannot but endeavour, in imitation of this Lady, to be the inventor, or, at least, the first producer of a new kind of Dedication, very different from hers and most others, since it has not a word but what the author religiously thinks in it. It may serve for almost any book either Prose or Verse, that has, is, or shall be published; and might run in this manner.

The AUTHOR to Himself.

Most Honoured Sir,

THESE labours, upon many considerations, so properly belong to none as to you: first, that it was your most earnest desire alone that could prevail upon me to make them publick: then, as I am secure (from that constant indulgence you have ever shown to all which is mine) that no man will so readily take them into protection, or so zealously defend them. Moreover, there's none can so soon discover the beauties; and there are some parts, which 'tis possible few besides yourself are capable of understanding. Sir, the honour, affection, and value I have for you are beyond expression; as great, I am sure, or greater, than any man else can bear you. As for any defects which others may pretend to discover in you, I do faithfully declare I was never able to perceive them; and doubt not but those persons are actuated purely by a spirit of malice or envy, the inseparable attendants on shining merit and parts, such as I have always esteemed yours to be. It may perhaps be looked upon as a kind of violence to modesty, to say this to you in publick; but you may believe me, 'tis no more than I have a thousand times thought of you in private. Might I follow the im-

pulse of my soul, there is no subject I could launch into with more pleasure than your panegyrick: But since something is due to modesty, let me conclude by telling you, that there's nothing I so much desire as to know you more thoroughly than I have yet the happiness of doing. I may then hope to be capable to do you some real service; but, 'till then, can only assure you, that I shall continue to be, as I am more than any man alive,

Dearest S I R,

Your Affectionate Friend, and

The greatest of your Admirers.

N^o 11.

Tuesday, March 24.

Huc propiùs me,

Dum doceo insanire omnes, vos ordine adite.

Hor. Sat. iii. lib. ii. v. 80.

To the GUARDIAN.

S I R,

“ A S you profess to encourage all those who
“ any way contribute to the Publick Good, I
“ flatter myself I may claim your Countenance and
“ Protection. I am by Profession a Mad Doctor,
“ but of a peculiar Kind, not of those whose Aim it
“ is to remove Phrenzies, but one who makes it my
“ business to confer an agreeable Madness on my
“ Fellow-Creatures for their mutual Delight and Be-
“ nefit. Since it is agreed by the Philosophers, that
“ Happiness and Misery consist chiefly in the Imagina-
“ tion, nothing is more necessary to Mankind in ge-
“ neral than this pleasing Delirium, which renders
“ every one satisfied with himself, and persuades him
“ that all others are equally so.

“ I have for several Years, both at home and
“ abroad, made this Science my particular Study,
“ which I may venture to say I have improved in
“ almost all the Courts of Europe; and have re-
“ duced it into so safe and easy a Method, as to
“ practise it on both Sexes, of what Disposition,
“ Age, or Quality soever, with Success. What en-
“ ables me to perform this great Work, is the Use
“ of my *Obsequium Catholicon*, or the *Grand Elixir*, to
“ support the Spirits of human Nature. This Re-
“ medy is of the most grateful Flavour in the World,
“ and agrees with all Tastes whatever. 'Tis deli-
“ cate to the Senses, delightful in the Operation,
“ may be taken at all Hours without Confinement,
“ and is as properly given at a Ball or Play-house,
“ as in a private Chamber. It restores and vivifies
“ the most dejected Minds, corrects and extracts all
“ that is painful in the Knowledge of a Man's self.
“ One Dose of it will instantly disperse itself through
“ the whole Animal System, dissipate the first Mo-
“ tions of Distrust so as never to return, and so ex-
“ hilarate the Brain and rarify the Gloom of Re-
“ flection, as to give the Patients a new flow of Spi-
“ rits, a Vivacity of Behaviour, and a pleasing De-
“ pendence upon their own Capacities.

“ Let a Person be never so far gone, I advise
“ him not to despair; even though he has been
“ troubled many Years with restless Reflections,
“ which by long Neglects have hardened into settled

“ Consideration. Those that have been stung with
“ Satire may here find a certain Antidote, which in-
“ fallibly disperses all the Remains of Poison that has
“ been left in the Understanding by bad Cures. It
“ fortifies the Heart against the Rancour of Pamph-
“ lets, the Inveteracy of Epigrams, and the Mortifica-
“ tion of Lampoons; as has been often experienced
“ by several Persons of both sexes, during the Seasons
“ of *Tunbridge*, and the *Bath*.

“ I could, as further Instances of my Success,
“ produce Certificates and Testimonials from the
“ Favourites and Ghostly Fathers of the most emi-
“ nent Princes of Europe; but shall content myself
“ with the Mention of a few Cures, which I have
“ performed by this my *Grand Universal Restorative*,
“ during the Practice of one Month only since I came
“ to this City.

C U R E S

In the Month of February, 1713.

“ George Spondee, Esq; Poet, and Inmate of
“ the Parish of St Paul's, Covent-Garden, fell in-
“ to violent Fits of the Spleen upon a thin Third
“ Night. He had been frightened into a Vertigo by
“ the Sound of Cat-calls on the first Day; and
“ the frequent Hissings on the Second made him

“unable to endure the bare Pronunciation of the
“Letter S. I searched into the Causes of his Dis-
“temper; and by the Prescription of a Dose of
“my *Obsequium*, prepared *secundum Artem*, recover-
“ed him to his natural State of Madness. I cast
“in at proper Intervals the Words, *Ill taste of the*
“*Town, Envy of Criticks, bad Performance of the*
“*Actors*, and the like. He is so perfectly cured,
“that he has promised to bring another Play upon
“the Stage next Winter.

“A Lady of professed Virtue of the Parish of
“St James’s, Westminster, who hath desired her
“Name may be concealed, having taken Offence
“at a Phrase of double Meaning in Conversation,
“undiscovered by any other in the Company, sud-
“denly fell into a cold Fit of Modesty. Upon a
“right Application of Praise of her Virtue, I threw
“the Lady into an agreeable waking Dream, set-
“tled the Fermentation of her Blood into a warm
“Charity so as to make her look with Patience on
“the very Gentleman that offended.

“Hilaria, of the Parish of St Giles’s in the
“Fields, a Coquette of long Practice, was by the
“Reprimand of an old Maiden reduced to look
“grave in Company, and deny herself the Play
“of the Fan. In short, she was brought to such
“melancholy circumstances, that she would some-
“times unawares fall into Devotion at Church. I
“advised her to take a few *innocent Freedoms with*

“ *occasional Kisses*, prescribed her the *Exercise of the*
“ *Eyes*, and immediately raised her to her former
“ State of Life. She on a sudden recovered her
“ Dimples, furl'd her Fan, threw round her Glan-
“ ces, and for these two Sundays last past, has
“ not once been seen in an attentive Posture. This
“ the Church-Wardens are ready to attest upon
“ Oath.

“ Andrew Terror, of the Middle-Temple, Mo-
“ hock, was almost induced by an aged Bench-er of
“ the same House, to leave off bright Conversation,
“ and pore over *Coke upon Littleton*. He was so ill
“ that his Hat began to flap, and he was seen one
“ Day in the last term at Westminster-Hall. This
“ Patient had quite lost his Spirit of Contradiction;
“ I, by the Distillation of a few of my vivifying
“ drops in his Ear, drew him from his Lethargy,
“ and restored him to his usual vivacious Misun-
“ derstanding. He is at present very easy in his
“ Condition.

“ I will not dwell upon the Recital of the innu-
“ merable Cures I have performed within Twenty
“ Days last past; but rather proceed to exhort all
“ Persons of whatever Age, Complexion, or Qua-
“ lity, to take as soon as possible of this my intel-
“ lectual Oil; which applied at the Ear seizes all
“ the Senses with a most agreeable Transport, and

“ discovers its Effects, not only to the Satisfaction
 “ of the Patient, but all who converse with, attend
 “ upon, or any way relate to him or her that receives
 “ the kindly infection. It is often administred by
 “ Chamber-Maids, Valets, or any the most igno-
 “ rant Domestic; it being one peculiar Excel-
 “ lence of this my Oil, that 'tis most prevalent, the
 “ more unskilful the Person is, or appears, who ap-
 “ plies it. It is absolutely necessary for Ladies to
 “ take a Dose of it just before they take Coach to
 “ go a visiting.

“ But I offend the publick, as Horace said, when
 “ I trespass on any of your Time. Give me leave
 “ then, Mr Ironside, to make you a present of a
 “ drachm or two of my Oil; though I have cause
 “ to fear my prescriptions will not have the effect
 “ upon you I could wish. Therefore I do not en-
 “ deavour to bribe you in my Favour by the Pre-
 “ sent of my Oil, but wholly depend upon your
 “ publick Spirit and Generosity; which I hope,
 “ will recommend to the World the useful endea-
 “ vours of,

S I R,

Your most Obedient, most Faithful, most Devoted,

most Humble Servant and Admirer,

G N A T H O.

† Beware of Counterfeits, for such are abroad.

“ N. B. I teach the Arcana of my Art at reason-
 “ able rates to Gentlemen of the Universities, who
 “ desire to be qualified for writing Dedications; and
 “ to young Lovers and Fortune-hunters, to be paid
 “ at the day of Marriage. I instruct persons of
 “ bright Capacities to flatter others, and those of the
 “ meanest to flatter themselves.

“ I was the first Inventor of Pocket Looking-
 “ Glasses.

N^o 40. Monday, April 27, 1713.

*Being a Continuation of some former Papers on the
 Subject of PASTORALS.*

Compulerantque greges Corydon et Thyrsis in unum:
 Ex illo Corydon, Corydon est tempore nobis.

I. **I** Designed to have troubled the reader with no
 further discourses of Pastoral; but being in-
 formed that I am taxed of partiality in not mention-
 ing an Author whose Eclogues are published in the
 same volume with Mr Philips's, I shall employ this

paper in Observations upon him, written in the free Spirit of Criticism, and without any apprehension of offending that Gentleman; whose character it is, that he takes the greatest care of his works before they are published, and has the least concern for them afterwards.

2. I have laid it down as the first rule of Pastoral, that its idea should be taken from the manners of the Golden Age, and the Moral formed upon the Representation of Innocence; 'tis therefore plain that any deviations from that design degrade a Poem from being truly pastoral. In this view it will appear, that Virgil can only have two of his Eclogues allowed to be such: his first and ninth must be rejected, because they describe the ravages of armies, and oppressions of the innocent; Corydon's criminal passion for Alexis throws out the second; the calumny and railing in the third are not proper to that state of concord; the eighth represents unlawful ways of procuring love by enchantments, and introduces a shepherd whom an inviting precipice tempts to self-murder: As to the fourth, sixth, and tenth, they are given up by ^b Heinsius, Salmasius, Rapin, and the criticks in general. They likewise observe that but eleven of all the Idyllia of Theocritus are to be admitted as pastorals: and even out of that number the greater part will be excluded for one or

^b See Rapin de Carm, Par. iii.

other of the reasons above-mentioned. So that when I remarked in a former paper, that Virgil's eclogues, taken all together, are rather select Poems than Pastorals; I might have said the same thing with no less truth of Theocritus. The reason of this I take to be yet unobserved by the criticks, viz. They never meant them all for pastorals.

Now it is plain Philips hath done this, and in that particular excelled both Theocritus and Virgil.

3. As simplicity is the distinguishing characteristic of Pastoral, Virgil hath been thought guilty of too courtly a style; his language is perfectly pure, and he often forgets he is among peasants. I have frequently wondered, that since he was so conversant in the writings of Ennius, he had not imitated the rusticity of the Doric as well by the help of the old obsolete Roman language, as Philips hath by the antiquated English: For example, might he not have said *quoi* instead of *cui*; *quoijum* for *cujum*; *vult* for *vult*, &c. as well as our modern hath *welladay* for *alas*, *whileome* for *of old*, *make mock* for *deride*, and *witless younglings* for *simple lambs*, &c. by which means he had attained as much of the air of Theocritus as Philips hath of Spencer.

4. Mr Pope hath fallen into the same error with Virgil. His clowns do not converse in all the simplicity proper to the country: His names are borrowed from Theocritus and Virgil, which are improper to the scene of his pastorals. He introduces

Daphnis, Alexis, and Thyrsis on British plains, as Virgil had done before him on the Mantuan : Whereas Philips, who hath the strictest regard to propriety, makes choice of names peculiar to the country, and more agreeable to a reader of delicacy; such as Hobbinol, Lobbin, Cuddy and Colin Clout.

5. So easy as pastoral writing may seem (in the simplicity we have described it) yet it requires great reading both of the ancients and moderns, to be a master of it. Philips hath given us manifest proofs of his knowledge of books. It must be confessed his competitor hath imitated *some single thoughts* of the ancients well enough (if we consider he had not the happiness of an University education) but he hath dispersed them here and there, without that order and method which Mr Philips observes, whose *whole* third pastoral is an instance how well he hath studied the fifth of Virgil, and how judiciously reduced Virgil's thoughts to the standard of Pastoral; as his contention of Colin Clout and the Nightingale shows with what exactness he hath imitated every line in Strada.

6. When I remarked it as a principal fault, to introduce fruits and flowers of a foreign growth, in descriptions where the scene lies in our own country, I did not design that observation should extend also to animals, or the sensitive life; for Mr Philips hath with great judgment described Wolves in England

in his first pastoral. Nor would I have a poet slavishly confine himself (as Mr Pope hath done) to one particular Season of the year, one certain Time of the day, and one unbroken Scene in each eclogue. 'Tis plain Spencer neglected this pedantry, who in his pastoral of November mentions the mournful Song of the Nightingale,

Sad Philomel her song in tears doth steep.

And Mr Philips, by a poetical creation, hath raised up finer beds of flowers than the most industrious gardener; his roses, endives, lilies, king-cups, and daffidils, blow all in the same season.

7. But the better to discover the merits of our two contemporary Pastoral writers, I shall endeavour to draw a parallel of them, by setting several of their particular thoughts in the same light, whereby it will be obvious how much Philips hath the advantage.

With what simplicity he introduces two shepherds singing alternately?

Hobb. *Come, Rosalind, O come, for without thee
What pleasure can the country have for me?
Come, Rosalind, O come: my brinded kine,
My snowy sheep, my farm and all, is thine.*

Lanq. *Come, Rosalind, O come; here shady bowers,
Here are cool fountains, and here springing
flowers,*

*Come, Rosalind; here ever let us stay,
And sweetly waste our live-long time away.*

Our other pastoral writer, in expressing the same thought, deviates into downright Poetry;

*Streph. In spring the fields, in Autumn hills I love,
At morn the plains, at noon the shady grove,
But Delia always; forc'd from Delia's sight,
Nor plains at morn, nor groves at noon delight.*

*Daph. Sylvia's like Autumn ripe, yet mild as May,
More bright than noon, yet fresh as early day;
Ev'n spring displeases, when she shines not here,
But blest with her, 'tis Spring throughout the
year.*

In the first of these authors, two shepherds thus innocently describe the behaviour of their mistresses:

*Hobb. As Marian bath'd, by chance I passed by,
She blush'd, and at me cast a side-long eye:
Then swift beneath the crystal wave she try'd
Her beauteous form, but all in vain, to hide.*

*Lanq. As I to cool me bath'd one sultry day,
Fond Lydia lurking in the sedges lay.
The wanton laugh'd, and seem'd in haste to fly;
Yet often stopp'd, and often turn'd her eye.*

The other modern (who it must be confessed hath a knack of versifying) hath it as follows:

Streph. *Me gentle Delia beckons from the plain,
Then, hid in shades, eludes her eager swain;
But feigns a Laugh, to see me search around,
And by that Laugh the willing fair is found.*

Daph. *The sprightly Sylvia trips along the green,
She runs, but hopes she does not run unseen,
While a kind glance at her pursuer flies,
How much at variance are her feet and eyes!*

There is nothing the writers of this kind of poetry are fonder of than descriptions of pastoral Presents. Philips says thus of a Sheep-hook,

*Of season'd elm; where studs of brass appear,
To speak the giver's name, the month and year;
The hook of polish'd steel, the handle turn'd,
And richly by the graver's skill adorn'd.*

The other of a bowl embossed with figures:

*where wanton ivy twines,
And swelling clusters bend the curling vines;*

*Four figures rising from the work appear,
The various seasons of the rolling year;
And what is that which binds the radiant sky,
Where twelve bright signs in beauteous order lie?*

The simplicity of the swain in this place, who forgets the name of the Zodiack, is no ill imitation of Virgil: but how much more plainly and unaffectedly would Philips have dressed this thought in his Doric?

*And what that hight, which girds the welkin sheen,
Where twelve gay signs in meet array are seen?*

If the reader would indulge his curiosity any further in the comparison of particulars, he may read the first pastoral of Philips with the second of his contemporary, and the fourth and sixth of the former with the fourth and first of the latter; where several parallel places will occur to every one.

Having now shown some parts, in which these two writers may be compared, it is a justice I owe to Mr Philips to discover those in which no man can compare with him. First, That beautiful rusticity, of which I shall only produce two instances out of a hundred not yet quoted.

*O woful day! O day of woe! quoth he,
And woful I, who live the day to see!*

The simplicity of diction, the melancholy flowing of the numbers, the solemnity of the sound, and the easy turn of the words in this Dirge (to make use of our author's expression) are extremely elegant.

In another of his pastorals, a shepherd utters a Dirge not much inferior to the former, in the following lines:

*Ah me the while! ah me! the luckless day,
Ah luckless lad! the rather might I say;
Ah silly I! more silly than my sheep,
Which on the flow'ry plains I once did keep.*

How he still charms the ear with these artful repetitions of the epithets; and how significant is the last verse! I defy the most common reader to repeat them, without feeling some motions of compassion.

In the next place, I shall rank his Proverbs, in which I formerly observed he excels: For example:

*A rolling stone is ever bare of moss ;
And, to their cost, green years old proverbs cross.*

—— *He that late lies down, as late will rise.
And sluggard-like, till noon-day snoring lies.*

—— *Against Ill-luck all cunning foresight fails ;
Whether we sleep or wake, it naught avails.*

—— *Nor fear, from upright sentence, wrong.*

Lastly, his elegant Dialect, which alone might prove him the eldest born of Spencer, and our only true Arcadian. I should think it proper for the several writers of Pastoral, to confine themselves to their several Counties. Spencer seems to have been of this opinion : for he hath laid the scene of one of his Pastorals in Wales ; where with all simplicity natural to that part of our island, one shepherd bids the other good morrow, in an unusual and elegant manner :

*Diggon Davy, I bid hur God-day :
Or Diggon hur is, or I mis-say.*

Diggon answers :

*Hur was hur, while it was day-light ;
But now hur is a most wretched wight, etc.*

But the most beautiful example of this kind that I ever met with, is in a very valuable piece which I chanced to find among some old manuscripts, entitled, A Pastoral Ballad: which I think, for its nature and simplicity, may (notwithstanding the modesty of the title) be allowed a perfect Pastoral. It is composed in the Somersetshire dialect, and the names such as are proper to the country people. It may be observed as a further beauty of this Pastoral, the words Nymph, Dryad, Naiad, Fawn, Cupid, or Satyr, are not once mentioned throughout the whole. I shall make no apology for inserting some few lines of this excellent piece. Cicily breaks thus into the subject, as she is going a milking:

Cicily. *Rager, ge vetch tha^a Kec, or else tha Zun
Will quite be go, bevore c'have half a don.*

Roger. *Thou shouldst not ax ma tweece, but I've a bee
To dreve our bull to bull tha Parson's Kee.*

It is to be observed, that this whole dialogue is formed upon the passion of *Jealousy*; and his mentioning the Parson's Kine, naturally revives the jealousy of the shepherdess Cicily, which she expresses as follows:

^a That is, the Kine or Cows.

Cicily. *Ah Rager, Rager, ches was zore avraid,
When in yon Vield you kiss'd the Parson's maid:
Is this the love that once to me you zed,
When from the Wake thou brought'st me ginger-
bread?*

Roger. *Cicily, thou charg'st me valse,—I'll zwear
to thee,
Tha Parson's maid is still a maid for me.*

In which answer of his, are expressed at once that Spirit of Religion, and that Innocence of the Golden age, so necessary to be observed by all writers of Pastoral.

At the conclusion of this piece, the author reconciles the Lovers, and ends the Eclogue the most simply in the world:

*So Rager parted vor to vetch tha Kee,
And vor her bucket in went Cicily.*

I am loth to show my fondness for antiquity so far as to prefer this ancient British author to our present English Writers of Pastoral; but I cannot avoid making this obvious remark, that Philips had hit into the same road with this old West Country Bard of ours.

After all that hath been said, I hope none can think it any injustice to Mr Pope, that I forbore to mention him as a Pastoral writer; since, upon the whole, he is of the same class with Moschus and Bion, whom we have excluded that rank; and of whose Eclogues, as well as some of Virgil's, it may be said, that (according to the description we have given of this sort of poetry) they are by no means Pastorals, but something better.

N^o 61. May 21. 1713.

Primoque a caede ferarum
Incaluisse putem maculatum sanguine ferrum.

OVID.

I Cannot think it extravagant to imagine, that mankind are no less, in proportion, accountable for the ill use of their dominion over creatures of the lower rank of beings, than for the exercise of tyran-

ny over their own Species. The more entirely the inferior creation is submitted to our power, the more answerable we should seem for our mismanagement of it; and the rather, as the very condition of nature renders these creatures incapable of receiving any recompence in another life for their ill treatment in this.

'Tis observable of those noxious animals, which have qualities most powerful to injure us, that they naturally avoid mankind, and never hurt us unless provoked, or necessitated by hunger. Man, on the other hand, seeks out and pursues even the most inoffensive animals, on purpose to persecute and destroy them.

Montaigne thinks it some reflection upon human nature itself, that few people take delight in seeing beasts carefs or play together, but almost every one is pleased to see them lacerate and worry one another. I am sorry this temper is become almost a distinguishing character of our own nation, from the observation which is made by foreigners of our beloved Pastimes, Bear-baiting, Cock-fighting, and the like. We should find it hard to vindicate the destroying of any thing that has life, merely out of wantonness; yet in this principle our children are bred up, and one of the first pleasures we allow them, is the licence of inflicting pain upon poor animals: almost as soon as we are sensible what life is ourselves,

we make it our sport to take it from other creatures. I cannot but believe a very good use might be made of the fancy which children have for birds and insects. Mr Locke takes notice of a mother who permitted them to her children, but rewarded or punished them as they treated them well or ill. This was no other than entering them betimes into a daily exercise of humanity, and improving their very diversion to a virtue.

I fancy too some advantage might be taken of the common notion, that 'tis ominous or unlucky, to destroy some sorts of birds, as Swallows and Martins. This opinion might possibly arise from the confidence these birds seem to put in us, by building under our roofs, so that it is a kind of violation of the laws of hospitality to murder them. As for Robin-red-breasts in particular, 'tis not improbable they owe their security to the old ballad of *The Children in the Wood*. However it be, I don't know, I say, why this prejudice, well improved and carried as far as it would go, might not be made to conduce to the preservation of many innocent creatures, which are now exposed to all the wantonness of an ignorant barbarity.

There are other animals that have the misfortune, for no manner of reason, to be treated as common enemies where ever found. The conceit that

a Cat has nine lives, has cost at least nine lives in ten of the whole race of them: scarce a boy in the streets but has in this point outdone Hercules himself, who was famous for killing a monster that had but three lives. Whether the unaccountable animosity against this useful domestick may be any cause of the general persecution of Owls (who are a sort of feather'd cats) or whether it be only an unreasonable pique the moderns have taken to a serious countenance, I shall not determine. Tho' I am inclined to believe the former; since I observe the sole reason alledged for the destruction of Frogs is because they are like Toads; yet, amidst all the misfortunes of these unfriended creatures, 'tis some happiness that we have not yet taken a fancy to eat them: for should our countrymen refine upon the French never so little, 'tis not to be conceived to what unheard-of torments, owls, cats, and frogs may be yet reserved.

When we grow up to men, we have another succession of Sanguinary sports; in particular hunting. I dare not attack a diversion which has such authority and custom to support it; but must have leave to be of opinion, that the agitation of that exercise, with the example and number of the chasers, not a little contribute to resist those checks, which compassion would naturally suggest in behalf of the animal pursued. Nor shall I say with Monsieur Fleury, that this sport is a remain of the Gothic barbari-

ty; but I must animadvert upon a certain custom yet in use with us, and barbarous enough to be derived from the Goths, or even the Scythians: I mean that savage compliment our huntsmen pass upon Ladies of quality, who are present at the death of a Stag, when they put the knife in their hands to cut the throat of a helpless, trembling and weeping creature.

*Questuque cruentus,
Atque Imploranti similis.—*

But if our sports are destructive, our gluttony is more so, and in a more inhuman manner. Lobsters roasted alive, Piggs whipp'd to death, Fowls sewed up, are testimonies of our outrageous luxury. Those, who (as Seneca expresses it) divide their lives betwixt an anxious conscience, and a nauseated stomach, have a just reward of their gluttony in the diseases it brings with it: for human savages, like other wild beasts, find snares and poison in the provisions of life, and are allured by their appetite to their destruction. I know nothing more shocking, or horrid, than the prospect of one of their kitchens covered with blood, and filled with the cries of creatures expiring in tortures. It gives one an image of a Giant's den in a romance bestrew'd with the scattered heads and mangled limbs of those who were slain by his cruelty.

The excellent Plutarch (who has more strokes of good nature in his writings than I remember in any author) cites a saying of Cato to this effect: "That 'tis no easy task to preach to the belly which has no ears. Yet if (says he) we are ashamed to be so out of fashion as not to offend, let us, at least, offend with some discretion and measure. If we kill an animal for our provision, let us do it with the meltings of compassion, and without tormenting it. Let us consider, that 'tis in its own nature cruelty to put a living creature to death; we at least destroy a soul that has sense and perception." In the life of Cato the Censor, he takes occasion from the severe disposition of that man to discourse in this manner: "It ought to be esteemed a happiness to mankind, that our humanity has a wider sphere to exert itself in, than bare justice. It is no more than the obligation of our very birth to practise equity to our own kind; but humanity may be extended thro' the whole order of creatures, even to the meanest: such actions of charity are the overflowings of a mild good nature on all below us. It is certainly the part of a well-natured man to take care of his horses and dogs, not only in expectation of their labour while they are foals and whelps, but even when their old age has made them incapable of service."

History tells us of a wise and polite nation, that rejected a person of the first quality, who stood for a

judiciary office, only because he had been observed in his youth to take pleasure in tearing and murdering of birds. And of another, that expelled a man out of the senate for dashing a bird against the ground which had taken shelter in his bosom. Every one knows how remarkable the Turks are for their humanity in this kind. I remember an Arabian author, who has written a treatise to shew, how far a man, supposed to have subsisted in a desert island, without any instruction, or so much as the sight of any other man, may, by the pure light of nature, attain the knowledge of philosophy and virtue. One of the first things he makes him observe is, that universal benevolence of nature in the protection and preservation of its creatures. In imitation of which, the first act of virtue he thinks his self-taught philosopher would of course fall into, is, to relieve and assist all the animals about him in their wants and distresses.

Ovid has some very tender and pathetick lines applicable to this occasion :

*Quid meruistis, oves, placidum pecus, inque tegendos
Natum homines, pleno quæ fertis in ubere nectar?
Mollia quæ nobis vestras velamina lanas
Præbetis; vitæque magis quam morte juvatis.
Quid meruere boves, animal sine fraude dolisque,
Innocuum, simplex, natum tolerare labores?
Immemor est denique, nec frugum munere dignus,*

*Quis potuit, curvi dempto modo pondere aratri,
Ruricolam mactare suum——.*

*Quam male consuevit, quam se parat ille cruori
Impius humano, vituli qui guttura cultro
Rumpit, et immotas præbet mugitibus aures!
Aut qui vagitus similes puerilibus hædum
Edentem jugulare potest!——*

Perhaps that voice or cry so nearly resembling the human, with which providence has endued so many different animals, might purposely be given them to move our pity, and prevent those cruelties we are too apt to inflict on our fellow creatures.

There is a passage in the book of Jonas, when God declares his unwillingness to destroy Nineveh, where, methinks, that compassion of the Creator, which extends to the meanest rank of his creatures, is expressed with wonderful tenderness——“Should
“I not spare Nineveh the great city, wherein are
“more than sixscore thousand persons—And also much
“cattle?” And we have in Deuteronomy a precept of great good nature of this sort, with a blessing in form annexed to it in those words: “If thou shalt
“find a bird’s nest in the way, thou shalt not take
“the dam with the young: But thou shalt in any
“wise let the dam go, that it may be well with thee,
“and that thou may’st prolong thy days.”

To conclude, there is certainly a degree of gratitude owing to those animals that serve us; as for

such as are mortal or noxious, we have a right to destroy them; and for those that are neither of advantage or prejudice to us, the common enjoyment of life is what I cannot think we ought to deprive them of.

This whole matter, with regard to each of these considerations, is set in a very agreeable light in one of the Persian fables of Pilpay, with which I shall end this paper.

A traveller passing through a thicket, and seeing a few sparks of a fire, which some passengers had kindled as they went that way before, made up to it. On a sudden the sparks caught hold of a bush, in the midst of which lay an adder, and set it in flames. The adder intreated the traveller's assistance, who tying a bag to the end of his staff, reached it, and drew him out: he then bid him go where he pleased, but never more be hurtful to men, since he owed his life to a man's compassion. The adder, however, prepared to sting him; and when he expostulated how unjust it was to retaliate good with evil, I shall do no more (said the adder) than what you men practise every day, whose custom it is to requite benefits with ingratitude. If you can deny this truth, let us refer it to the first we meet. The man consented, and seeing a Tree, put the question to it, in what manner a good turn was to be recompensed? If you mean according to the usage of men (reply'd the Tree) by its contrary. I have been standing here

these hundred years to protect them from the scorching sun, and in requital they have cut down my branches, and are going to saw my body into planks. Upon this the adder insulting the man, he appealed to a second evidence, which was granted, and immediately they met a Cow. The same demand was made, and much the same answer given, that among men it was certainly so: I know it, said the Cow, by woful experience; for I have served a man this long time with milk, butter and cheese, and brought him besides a Calf every year: but now I am old, he turns me into this pasture, with design to sell me to a butcher, who will shortly make an end of me. The traveller at this stood confounded, but desired of courtesy one trial more, to be finally judged by the next beast they should meet. This happened to be the Fox, who, upon hearing the story in all its circumstances, could not be persuaded it was possible for the adder to get into so narrow a bag. The adder to convince him went in again; the Fox told the man he had now his enemy in his power, and with that he fastened the bag, and crushed him to pieces.

N^o 91.

June 25. 1713.

inest sua gratia parvis.

VIRG.

TO NESTOR IRONSIDE, Esq;

S I R,

“ I Remember a saying of yours concerning per-
“ sons in low circumstances of stature, that their
“ littleness would hardly be taken notice of, if they
“ did not manifest a consciousness of it themselves
“ in all their behaviour. Indeed, the observation
“ that no man is ridiculous for being what he is,
“ but only for the affectation of being something
“ more, is equally true in regard to the mind and
“ the body.

“ I question not but it will be pleasing to you to
“ hear, that a sett of us have formed a society, who

“ are sworn to dare to be short, and boldly bear out
“ the dignity of littleness under the noses of those
“ enormous engrossers of manhood, those hyperboli-
“ cal monsters of the Species, the tall fellows that
“ overlook us.

“ The day of our institution was the tenth of
“ December, being the shortest of the year, on
“ which we are to hold an annual Feast over a dish
“ of Shrimps.

“ The place we have chosen for this meeting is in
“ the little Piazza, not without an eye to the neigh-
“ bourhood of Mr Powel's Opera, for the perform-
“ ers of which, we have, as becomes us, a brotherly
“ affection.

“ At our first resort hither, an old woman brought
“ her son to the Club Room, desiring he might be
“ educated in this School, because she saw here were
“ finer Boys than ordinary. However, this accident
“ no way discouraged our designs. We began with
“ sending invitations to those of a stature not exceed-
“ ing five foot, to repair to our assembly; but the
“ greater part returned excuses, or pretended they
“ were not qualified.

“ One said, he was indeed but five foot at present,
“ but represented that he should soon exceed that
“ proportion, his perriwig-maker and shoe-maker
“ having lately promised him three inches more be-
“ twixt them.

“ Another alledged, he was so unfortunate as to
“ have one leg shorter than the other, and whoever
“ had determined his stature to five foot, had taken
“ him at a disadvantage; for when he was mounted
“ on the other leg, he was at least five foot two in-
“ ches and a half.

“ There were some who questioned the exactness
“ of our measures, and others, instead of complying,
“ returned us informations of people yet shorter than
“ themselves. In a word, almost every one recom-
“ mended some neighbour or acquaintance, whom
“ he was willing we should look upon to be less than
“ he. We were not a little ashamed that those who
“ are past the years of growth, and whose beards
“ pronounce them men, should be guilty of as many
“ unfair tricks in this point, as the most aspiring
“ children when they are measured.

“ We therefore proceeded to fit up the Club-
“ Room, and provide conveniences for our ac-
“ commodation. In the first place, we caused a
“ total removal of all the chairs, stools, and tables
“ which had served the gross of mankind for many
“ years.

“ The disadvantages we had undergone while we
“ made use of these, were unspeakable. The Presi-
“ dent's whole body was sunk in the elbow-chair,
“ and when his arms were spread over it, he ap-
“ peared (to the great lessening of his dignity) like a
“ child in a go-cart: It was also so wide in the seat,

“ as to give a wag occasion of saying, that, notwith-
“ standing the President sat in it, there was a *Sede*
“ *Vacante*.

“ The table was so high, that one who came by
“ chance to the door, seeing our chins just above the
“ pewter dishes, took us for a circle of men that sat
“ ready to be shaved, and sent in half a dozen Bar-
“ bers.

“ Another time, one of the Club spoke in a ludi-
“ crous manner of the President, imagining he had
“ been absent, when he was only eclipsed by a flask
“ of Florence, which stood on the table in a parallel
“ line before his face.

“ We therefore new furnished the room in all
“ respects proportionably to us; and had the door
“ made lower, so as to admit no man of above
“ five foot high without brushing his foretop, which
“ whoever does, is utterly unqualified to sit among
“ us.

Some of the Statutes of the Club are as follow.

“ I. If it be proved upon any member, though
“ never so duly qualified, that he strives as much as
“ possible to get above his size, by stretching, cock-
“ ing, or the like; or that he hath stood on tiptoe in
“ a crowd, with design to be taken for as tall a man
“ as the rest; or hath privily conveyed any large

“ book, cricket, or other device under him to exalt
“ him on his seat: every such offender shall be sen-
“ tenced to walk in pumps for a whole month.

“ II. If any member shall take advantage from
“ the fulness or length of his wig, or any part of
“ his dress, or the immoderate extent of his hat, or
“ otherwise, to seem larger or higher than he is, it is
“ ordered, he shall wear red heels to his shoes, and
“ a red feather in his hat; which may apparently
“ mark and set bounds to the extremities of his small
“ dimension, that all people may readily find him
“ out between his hat and his shoes.

“ III. If any member shall purchase a horse for
“ his own riding, above fourteen hands and a half
“ in height; that horse shall forthwith be sold, a
“ Scotch galloway bought in its stead for him, and
“ the overplus of the money shall treat the Club.

“ IV. If any member, in direct contradiction to
“ the fundamental laws of the Society, shall wear
“ the heels of his shoes exceeding one inch and half;
“ it shall be interpreted as an open renunciation of
“ littleness, and the criminal shall instantly be expel-
“ led. Note, The form to be used in expelling a
“ member shall be in these words; “Go from a-
“ mong us, and be tall if you can!

“ It is the unanimous opinion of our whole socie-
“ ty, that since the race of mankind is granted to
“ have decreased in stature, from the beginning to
“ this present, it is the intent of Nature itself, that

“ men should be little ; and we believe, that all hu-
“ man kind shall at last grow down to perfection,
“ that is to say, be reduced to *our own measure*.

N^o 92.

June 26. 1713.

Homunculi quanti sunt, cum recogito ! PLAUT.

TO NESTOR IRONSIDE, Esq;

“ **Y**OU are now acquainted with the nature
“ and design of our institution; the Character
“ of the members ; and the topicks of our Conver-
“ sation, are what remain for the subject of this
“ Epistle.

“ The most eminent persons of our assembly are
“ a little Poet, a little Lover, a little Politician, and
“ a little Heroe. The first of these, Dick Distick
“ by name, we have elected President; not only as

“ he is the shortest of us all, but because he has en-
“ tertained so just a sense of his stature, as to go ge-
“ nerally in black, that he may appear yet less.
“ Nay, to that perfection is he arrived, that he stoops
“ as he walks. The figure of the man is odd enough:
“ he is a lively little creature, with long arms and
“ legs: a Spider is no ill emblem of him: he has
“ been taken at a distance for a small Windmill.
“ But indeed what principally moved us in his fa-
“ vour was his talent in Poetry, for he hath promi-
“ sed to undertake a long work in short verse to cele-
“ brate the heroes of our size. He has entertained
“ so great a respect for Statius on the score of that
“ line;

Major in exiguo regnabat corpore virtus,

“ that he once designed to translate the whole The-
“ baid, for the sake of little Tydeus.

“ Tom Tiptoe, a dapper black fellow, is the most
“ gallant lover of the age. He is particularly nice
“ in his habiliments; and to the end justice may be
“ done him that way, constantly employs the same
“ artist who makes attire for the neighb’ring Princes
“ and Ladies of quality at Mr Powel’s. The viva-
“ city of his temper inclines him sometimes to boast
“ of the favours of the Fair. He was t’other night
“ excusing his absence from the club on account of
“ an assignation with a Lady (and, as he had the

“vanity to tell us, a tall one too) who had consented
“to the full accomplishment of his desires that even-
“ing: But one of the company, who was his confi-
“dent, assured us she was a woman of humour, and
“made the agreement on this condition that his toe
“should be tied to hers.

“Our Politician is a person of real gravity, and
“professed wisdom: Gravity in a man of this size,
“compared with that of one of ordinary bulk, ap-
“pears like the gravity of a Cat compared with that
“of a Lion. This gentleman is accustomed to talk
“to himself, and was once over-heard to compare
“his own person to a little cabinet, wherein are lock-
“ed up all the secrets of state, and refined schemes
“of Princes. His face is pale and meagre, which
“proceeds from much watching and studying for the
“welfare of Europe, which is also thought to have
“stinted his growth: for he hath destroyed his own
“constitution with taking care of that of the nation.
“He is what Mons. Balzac calls, a great Distiller
“of the maxims of Tacitus: when he speaks, it is
“slowly, and word by word, as one that is loth to
“enrich you too fast with his observations; like a
“limbeck that gives you, drop by drop, an extract
“of the little that is in it.

“The last I shall mention is Tim. Tuck, the He-
“ro. He is particularly remarkable for the length
“of his Sword, which intersects his person in a cross
“line, and makes him appear not unlike a Fly that

“the boys have run a pin through, and set a walk-
“ing. He once challenged a tall fellow for giving
“him a blow on the pate with his elbow, as he pas-
“sed along the street. But what he especially va-
“lues himself upon is, that in all the campaigns he
“has made, he never once duck’d at the whizz of a
“cannon ball. Tim. was full as large at fourteen
“years old as he is now. This we are tender of
“mentioning, your little Heroes being generally
“cholerick.

“These are the gentlemen that most enliven our
“conversation. The discourse generally turns upon
“such accidents, whether fortunate or unfortunate,
“as are daily occasioned by our size: these we faith-
“fully communicate, either as matter of mirth or
“of consolation to each other. The President had
“lately an unlucky fall, being unable to keep his
“legs on a stormy day; whereupon he informed us
“it was no new disaster, but the same a certain an-
“cient Poet had been subject to; who is recorded to
“have been so light, that he was obliged to poise
“himself against the wind, with lead on one side,
“and his own works on the other. The Lover con-
“fess’d the other night that he had been cured of love
“to a tall woman, by reading over the legend of
“Ragotine in Scarron, with his tea, three mornings
“successively. Our Hero rarely acquaints us with

“ any of his unsuccessful adventures: and as for the
“ Politician, he declares himself an utter enemy to
“ all kind of burlesque, so will never discompose the
“ austerity of his aspect by laughing at our adven-
“ tures, much less discover any of his own in this lu-
“ dicrous light. Whatever he tells of any accidents
“ that befall him, is by way of complaint, nor is he
“ ever laugh’d at but in his *Absence*.

“ We are likewise particularly careful to commu-
“ nicate in the club all such passages of history, or
“ characters of illustrious personages, as any way
“ reflect honour on little men. Tim. Tuck having
“ but just reading enough for a military man, perpe-
“ tually entertains us with the same stories of little
“ David that conquer’d the mighty Goliath, and lit-
“ tle Luxembourg that made Louis XIV. a grand
“ Monarque, never forgetting little Alexander the
“ great. Dick Distick celebrates the exceeding hu-
“ manity of Augustus, who called Horace *lepidissi-*
“ *mum homunciolum*; and is wonderfully pleased with
“ Voiture and Scarron, for having so well described
“ their diminutive forms to posterity. He is peremp-
“ torily of opinion, against a great Reader and all
“ his adherents, that *Æsop* was not a jot properer or
“ handsomer than he is represented by the common
“ pictures. But the Soldier believes with the learned
“ person above-mentioned; for he thinks none but
“ an impudent tall author could be guilty of such an
“ unmannerly piece of satire on little warriors, as his

“ Battle of the Mouse and the Frog. The Politician
“ is very proud of a certain King of Egypt, called
“ Bocchor, who, as Diodorus assures us, was a per-
“ son of a very low stature, but far exceeded all that
“ went before him in discretion and politicks.

“ As I am secretary to the club, 'tis my business,
“ whenever we meet, to take minutes of the trans-
“ actions: this has enabled me to send you the fore-
“ going particulars, as I may hereafter other me-
“ moirs. We have spies appointed in every quarter
“ of the town, to give us informations of the misbe-
“ haviour of such refractory persons as refuse to be
“ subject to our statutes. Whatsoever aspiring prac-
“ tices any of these our people shall be guilty of in
“ their Amours, single Combats, or any indirect
“ means to manhood, we shall certainly be acquaint-
“ ed with, and publish to the world, for their pu-
“ nishment and reformation. For the President has
“ granted me the sole property of exposing and
“ shewing to the town all such intractable Dwarfs,
“ whose circumstances exempt them from being car-
“ ried about in Boxes: reserving only to himself, as
“ the right of a Poet, those smart characters that will
“ shine in Epigrams. Venerable Nestor, I salute
“ you in the name of the club.

BOB. SHORT, *Secretary.*

N^o 173.

September 29. 1713.

Nec sera comantem

Narcissum, aut flexi tacuisssem vimen Acanthi,

Pallentesque hederas, et amantes littora myrtos.

VIRG.

I Lately took a particular friend of mine to my house in the country, not without some apprehension, that it could afford little entertainment to a man of his polite taste, particularly in architecture and gardening, who had so long been conversant with all that is beautiful and great in either. But it was a pleasant surprize to me, to hear him often declare he had found in my little retirement that beauty which he always thought wanting in the most celebrated seats (or, if you will, Villa's) of the nation. This he described to me in those verses, with which Martial begins one of his epigrams:

*Baiana nostri villa, Basse, Faustini,
Non otiosis ordinata myrtetis,
Viduaque platano, tonsilique buxeto,
Ingrata lati spatia detinet campi;
Sed rure vero, barbaroque lætatur.*

There is certainly something in the amiable simplicity of unadorned Nature, that spreads over the mind a more noble sort of tranquillity, and a loftier sensation of pleasure, than can be raised from the nicer scenes of art.

This was the taste of the Ancients in their gardens, as we may discover from the descriptions extant of them. The two most celebrated wits of the world have each of them left us a particular picture of a Garden; wherein those great masters being wholly unconfined, and painting at pleasure, may be thought to have given a full idea of what they esteemed most excellent in this way. These (one may observe) consist entirely of the useful part of horticulture, fruit-trees, herbs, water, etc. The pieces I am speaking of are Virgil's account of the garden of the old Corycian, and Homer's of that of Alcinous in the seventh Odyssæy, to which I refer the reader.

Sir William Temple has remarked, that this garden of Homer contains all the justest rules and provisions which can go toward composing the best gardens. Its extent was four Acres, which, in those

times of simplicity, was looked upon as a large one, even for a Prince. It was inclosed all round for defence; and for conveniency joined close to the gates of the Palace.

He mentions next the Trees, which were standards, and suffered to grow to their full height. The fine description of the Fruits that never failed, and the eternal Zephyrs, is only a more noble and poetical way of expressing the continual succession of one fruit after another throughout the year.

The Vineyard seems to have been a plantation distinct from the Garden; as also the beds of Greens mentioned afterwards at the extremity of the inclosure, in the usual place of our Kitchen Gardens.

The two Fountains are disposed very remarkably. They rose within the inclosure, and were brought in by conduits or ducts; one of them to water all parts of the gardens, and the other underneath the Palace into the Town, for the service of the publick.

How contrary to this simplicity is the modern practice of gardening? We seem to make it our study to recede from Nature, not only in the various tonsure of greens into the most regular and formal shapes, but even in monstrous attempts beyond the reach of the art itself: we run into sculpture, and are yet better pleased to have our Trees in the most awkward figures of men and animals, than in the most regular of their own.

*Hinc et nexilibus videas e frondibus hortos,
Implexos late muros, et moenia circum
Porrigere, et latas e ramis surgere turres;
Deflexam et myrtum in puppes, atque ærea rostra:
In buxisque undare fretum, atque e rore rudentes,
Parte alia frondere suis tentoria castris;
Scutaque, spiculaque, et jaculantia citria vallos.*

I believe it is no wrong observation, that persons of genius, and those who are most capable of art, are always most fond of nature: as such are chiefly sensible, that all art consists in the imitation and study of nature: On the contrary, people of the common level of understanding are principally delighted with the little niceties and fantastical operations of art, and constantly think that finest which is least natural. A Citizen is no sooner proprietor of a couple of Yews, but he entertains thoughts of erecting them into Giants, like those of Guildhall. I know an eminent Cook, who beautified his country-seat with a Coronation-dinner in greens, where you see the Champion flourishing on horseback at one end of the table, and the Queen in perpetual youth at the other.

For the benefit of all my loving countrymen of this curious taste, I shall here publish a catalogue of Greens to be disposed of by an eminent Town-

Gardener, who has lately applied to me upon this head. He represents, that for the advancement of a politer sort of ornament in the Villa's and Gardens adjacent to this great city, and in order to distinguish those places from the mere barbarous countries of gross nature, the world stands much in need of a virtuoso Gardener, who has a turn to sculpture, and is thereby capable of improving upon the ancients, in the imagery of Ever-greens. I proceed to his catalogue.

Adam and Eve in Yew; Adam, a little shattered by the fall of the Tree of Knowledge in the great storm; Eve and the Serpent very flourishing.

Noah's ark in Holly, the ribs a little damaged for want of water.

The Tower of Babel, not yet finished.

St. George in Box; his arm scarce long enough, but will be in a condition to stick the Dragon by next April.

A green Dragon of the same, with a tail of Ground-Ivy for the present.

N. B. Those two not to be sold separately.

Edward the Black Prince in Cypress.

A Laurustine Bear in Blossom, with a Juniper Hunter in Berries.

A pair of Giants, stunted, to be sold cheap.

A Queen Elizabeth in Phyllirea, a little inclining to the green sickness, but of full growth.

Another Queen Elizabeth in Myrtle, which was very forward, but miscarried by being too near a Savine.

An old Maid of honour in Wormwood.

A topping Ben. Johnson in Laurel.

Divers eminent modern Poets in Bays, somewhat blighted, to be disposed of, a pennyworth.

A quick-fet Hog shot up into a Porcupine, by being forgot a week in rainy weather.

A Lavender Pig, with Sage growing in his belly.

A pair of Maidenheads in Firr, in great forwardness.

He also cutteth family pieces of men, women, and children, so that any gentleman may have his lady's effigies in Myrtle, or his own in Horn-beam.

Thy Wife shall be as the fruitful Vine, and thy Children as Olive-branches round thy table.

P R E F A C E

T O

H O M E R's I L I A D.

HOMER is universally allowed to have had the greatest *Invention* of any writer whatever. The praise of Judgment, Virgil has justly contested with him, and others may have their pretensions as to particular excellencies; but his *Invention* remains yet unrivall'd. Nor is it a wonder if he has ever been acknowledged the greatest of poets, who most excelled in that which is the very foundation of poetry. It is the invention that in different degrees distinguishes all great Genius's: The utmost stretch of human study, learning, and industry, which master every thing besides, can never attain to this. It furnishes Art with all her materials, and without it, Judgment itself can at best but *steal wisely*: For Art is only like a prudent steward that lives on managing the riches of Nature. Whatever praises may be

given to works of Judgment, there is not even a single beauty in them, to which the Invention must not contribute. As in the most regular gardens, Art can only reduce the beauties of Nature to more regularity, and such a figure, which the common eye may better take in, and is therefore more entertained with. And perhaps the reason why common Critics are inclined to prefer a judicious and methodical genius to a great and fruitful one, is, because they find it easier for themselves to pursue their observations through an uniform and bounded walk of Art, than to comprehend the vast and various extent of Nature.

Our author's work is a wild paradise, where if we cannot see all the beauties so distinctly as in an ordered garden, it is only because the number of them is infinitely greater. 'Tis like a copious nursery which contains the seeds and first productions of every kind, out of which those who followed him have but selected some particular plants, each according to his fancy, to cultivate and beautify. If some things are too luxuriant, it is owing to the richness of the soil; and if others are not arrived to perfection or maturity, it is only because they are overrun and oppressed by those of a stronger nature.

It is to the strength of this amazing invention we are to attribute that unequall'd fire and rapture, which is so forcible in Homer, that no man of a true poetical spirit is master of himself while he reads him.

What he writes, is of the most animated nature imaginable; every thing moves, every thing lives, and is put in action. If a council be called, or a battle fought, you are not coldly informed of what was said or done as from a third person; the reader is hurried out of himself by the force of the Poet's imagination, and turns in one place to a hearer, in another to a spectator. The course of his verses resembles that of the army he describes.

Οἱ δ' ἄρ' ἴσαν, ὥσεί τε πυρὶ χθὼν πᾶσα νέμοιο.

They pour along like a fire that sweeps the whole earth before it. 'Tis however remarkable, that his fancy, which is every where vigorous, is not discovered immediately at the beginning of his poem in its fullest splendor: It grows in the progress both upon himself and others, and becomes on fire like a chariot-wheel, by its own rapidity. Exact disposition, just thought, correct elocution, polished numbers, may have been found in a thousand; but this poetical fire, this *Vivida vis animi*, in a very few. Even in works where all those are imperfect or neglected, this can over-power criticism, and make us admire even while we disapprove. Nay, where this appears, though attended with absurdities, it brightens all the rubbish about it, till we see nothing but its own splendor. This *Fire* is discerned in Virgil, but discerned as through a glass, reflected from Homer,

more shining than fierce, but every where equal and constant: In Lucan and Statius, it bursts out in sudden, short, and interrupted flashes: In Milton it glows like a furnace kept up to an uncommon ardor by the force of art: In Shakespear, it strikes before we are aware, like an accidental fire from heaven: But in Homer, and in him only, it burns every where clearly, and every where irresistibly.

I shall here endeavour to show, how this vast *Invention* exerts itself in a manner superior to that of any poet, through all the main constituent parts of his work, as it is the great and peculiar characteristic which distinguishes him from all other authors.

This strong and ruling faculty was like a powerful star, which in the violence of its course, drew all things within its *vortex*. It seemed not enough to have taken in the whole circle of arts, and the whole compass of nature to supply his maxims and reflections; all the inward passions and affections of mankind, to furnish his characters; and all the outward forms and images of things for his descriptions; but wanting yet an ampler sphere to expatiate in, he opened a new and boundless walk for his imagination, and created a world for himself in the invention of *Fable*. That which Aristotle calls the *Soul of poetry*, was first breathed into it by Homer. I shall begin with considering him in this part, as it is naturally the first, and I speak of it both as it means the design of a poem, and as it is taken for fiction.

Fable may be divided into the *probable*, the *allegorical*, and the *marvellous*. The *probable fable*, is the recital of such actions as though they did not happen, yet might, in the common course of nature: Or of such as though they did, become fables by the additional episodes and manner of telling them. Of this sort is the main story of an Epic poem, *the return of Ulysses, the settlement of the Trojans in Italy, or the like*. That of the *Iliad* is the *anger of Achilles*, the most short and single subject that ever was chosen by any Poet. Yet this he has supplied with a vaster variety of incidents and events, and crowded with a greater number of councils, speeches, battles, and episodes of all kinds, than are to be found even in those poems whose schemes are of the utmost latitude and irregularity. The action is hurried on with the most vehement spirit, and its whole duration employs not so much as fifty days. Virgil, for want of so warm a genius, aided himself by taking in a more extensive subject, as well as a greater length of time, and contracting the design of both Homer's poems into one, which is yet but a fourth part as large as his. The other Epic Poets have used the same practice, but generally carried it so far as to superinduce a multiplicity of fables, destroy the unity of action, and lose their readers in an unreasonable length of time. Nor is it only in the main design that they have been unable to add to his invention, but they have followed him in every

episode and part of story. If he has given a regular *catalogue* of an *army*, they all draw up their forces in the same order. If he has funeral games for Patroclus, Virgil has the same for Anchises, and Statius (rather than omit them) destroys the unity of his action for those of Archemorus. If Ulysses visit the shades, the Æneas of Virgil and Scipio of Silius are sent after him. If he be detained from his return by the allurements of Calypso, so is Æneas by Dido, and Rinaldo by Armida. If Achilles be absent from the army on the score of a quarrel through half the poem, Rinaldo must absent himself just as long, on the like account. If he gives his hero a suit of celestial armour, Virgil and Tasso make the same present to theirs. Virgil has not only observed this close imitation of Homer, but where he had not led the way, supplied the want from other Greek authors. Thus the story of Sinon, and the taking of Troy was copied (says Macrobius) almost word for word from Pisander, as, the Loves of Dido and Æneas are taken from those of Medea and Jason in Apollonius, and several others in the same manner.

To proceed to the *allegorical fable*: If we reflect upon those innumerable knowledges, those secrets of nature and physical philosophy, which Homer is generally supposed to have wrapp'd up in his *allegories*, what a new and ample scene of wonder may this consideration afford us! How fertile will that imagination appear, which was able to clothe all the

properties of elements, the qualifications of the mind, the virtues and vices, in forms and persons; and to introduce them into actions agreeable to the nature of the things they shadowed? This is a field in which no succeeding poets could dispute with Homer; and whatever commendations have been allowed them on this head, are by no means for their invention in having enlarged his circle, but for their judgment in having contracted it. For when the mode of learning changed in following ages, and science was delivered in a plainer manner; it then became as reasonable in the more modern poets to lay it aside, as it was in Homer, to make use of it. And perhaps it was no unhappy circumstance for Virgil, that there was not in his time that demand upon him of so great an invention, as might be capable of furnishing all those allegorical parts of a poem.

The *marvellous fable* includes whatever is supernatural, and especially the machines of the Gods. He seems the first who brought them into a system of machinery for poetry, and such a one as makes its greatest importance and dignity. For we find those authors who have been offended at the literal notion of the Gods, constantly laying their accusation against Homer as the chief support of it. But whatever cause there might be to blame his *machines*

in a philosophical or religious view, they are so perfect in the poetic, that mankind have been ever since contented to follow them: None have been able to enlarge the sphere of poetry beyond the limits he has set: Every attempt of this nature has proved unsuccessful; and after all the various changes of times and religions, his Gods continue to this day the Gods of Poetry.

We come now to the *characters* of his persons: And here we shall find no author has ever drawn so many, with so visible and surprizing a variety, or given us such lively and affecting impressions of them. Every one has something so singularly his own, that no painter could have distinguished them more by their features, than the Poet has by their manners. Nothing can be more exact than the distinctions he has observed in the different degrees of virtues and vices. The single quality of *courage* is wonderfully diversified in the several characters of the Iliad. That of Achilles is furious and intractable; that of Diomedes forward, yet listening to advice and subject to command: That of Ajax is heavy and self-confiding: of Hector active and vigilant: The courage of Agamemnon is inspirited by love of empire and ambition; that of Menelaus mixed with softness and tenderness for his people: We find in Idomeneus a plain direct soldier, in Sarpedon a gallant and generous one. Nor is this judicious and astonishing diversity to be found only

in the principal quality which constitutes the main of each character, but even in the underparts of it, to which he takes care to give a tincture of that principal one. For example, the main characters of Ulysses and Nestor consist in *wisdom*; and they are distinct in this, that the wisdom of the one is *artificial* and *various*, of the other, *natural*, *open*, and *regular*. But they have, besides, characters of *courage*; and this quality also takes a different turn in each from the difference of his prudence: for one in the war depends still upon *caution*, the other upon *experience*. It would be endless to produce instances of these kinds. The characters of Virgil are far from striking us in this open manner; they lie in a great degree hidden and undistinguished, and, where they are marked most evidently, affect us not in proportion to those of Homer. His characters of valour are much alike; even that of Turnus seems no way peculiar, but as it is in a superior degree; and we see nothing that differences the courage of Mnestheus from that of Sergestus, Cloanthus, or the rest. In like manner it may be remark'd of Statius's heroes, that an air of impetuosity runs through them all: the same horrid and savage courage appears in his Capaneus, Tydeus, Hippomedon, etc. They have a parity of character, which makes them seem brothers of one family. I believe when the reader is led into this track of reflection, if he will pursue it thro' the *Epis*

and *Tragic* writers, he will be convinced how infinitely superior in this point the invention of Homer was to that of all others.

The *speeches* are to be considered as they flow from the characters, being perfect or defective as they agree or disagree with the manners of those who utter them. As there is more variety of characters in the *Illiad*, so there is of speeches, than in any other poem. *Every thing in it has manner* (as Aristotle expresses it) that is, every thing is acted or spoken. It is hardly credible in a work of such length, how small a number of lines are employed in narration. In Virgil the dramatic part is less in proportion to the narrative; and the speeches often consist of general reflections or thoughts, which might be equally just in any person's mouth upon the same occasion. As many of his persons have no apparent characters, so many of his speeches escape being applied and judged by the rule of propriety. We oftener think of the author himself when we read Virgil, than when we are engaged in Homer: All which are the effects of a colder invention, that interests us less in the action described: Homer makes us hearers, and Virgil leaves us readers.

If in the next place we take a view of the *sentiments*, the same presiding faculty is eminent in the sublimity and spirit of his thoughts. Longinus has given his opinion, that it was in this part Homer

principally excelled. What were alone sufficient to prove the grandeur and excellence of his sentiments in general, is, that they have so remarkable a parity with those of the Scripture: Duport, in his *Gnomologia Homerica*, has collected innumerable instances of this sort. And it is with justice an excellent modern writer allows, that if Virgil has not so many thoughts that are low and vulgar, he has not so many that are sublime and noble; and that the Roman author seldom rises into very astonishing sentiments where he is not fired by the *Iliad*.

If we observe his *descriptions*, *images*, and *similies*, we shall find the invention still predominant. To what else can we ascribe that vast comprehension of images of every sort, where we see each circumstance of art, and individual of nature summoned together, by the extent and fecundity of his imagination; to which all things, in their various views, presented themselves in an instant, and had their impressions taken off to perfection at a heat? Nay, he not only gives us the full prospects of things, but several unexpected peculiarities and side-views, unobserved by any Painter but Homer. Nothing is so surprizing as the descriptions of his battles, which take up no less than half the *Iliad*, and are supplied with so vast a variety of incidents, that no one bears a likeness to another; such different kinds of deaths, that no two heroes are

wounded in the same manner; and such a profusion of noble ideas, that every battle rises above the last in greatness, horror, and confusion. It is certain there is not near that number of images and descriptions in any Epic Poet; though every one has assisted himself with a great quantity out of him: And it is evident of Virgil especially, that he has scarce any comparisons which are not drawn from his master.

If we descend from hence to the *expression*, we see the bright imagination of Homer shining out in the most enlivened forms of it. We acknowledge him the father of poetical diction, the first who taught that *language of the Gods* to men. His expression is like the colouring of some great masters, which discovers itself to be laid on boldly, and executed with rapidity. It is indeed the strongest and most glowing imaginable, and touched with the greatest spirit. Aristotle had reason to say, He was the only poet who had found out *living words*; there are in him more daring figures and metaphors, than in any good author whatever. An arrow is *impatient* to be on the wing, a weapon *thirsts* to drink the blood of an enemy, and the like. Yet his expression is never too big for the sense, but justly great in proportion to it. 'Tis the sentiment that swells and fills out the diction, which rises with it, and forms itself about it: And in the same degree that a thought is warmer, an expression

will be brighter; as that is more strong, this will become more perspicuous: Like glass in the furnace, which grows to a greater magnitude and refines to a greater clearness, only as the breath within is more powerful, and the heat more intense.

To throw his language more out of prose, Homer seems to have affected the *compound epithets*. This was a sort of composition peculiarly proper to poetry, not only as it heighten'd the *diction*, but as it assisted and filled the *numbers* with greater sound and pomp, and likewise conduced in some measure to thicken the *images*. On this last consideration, I cannot but attribute these also to the fruitfulness of his invention, since (as he has managed them) they are a sort of supernumerary pictures of the persons or things to which they are joined. We see the motion of Hector's plumes in the epithet Κορυθαίολος, the landscape of mount Neritus in that of Εἰνοσίφυλλος, and so of others, which particular images could not have been insisted upon so long as to express them in a description (tho' but of a single line) without diverting the reader too much from the principal action or figure. As a metaphor is a short simile, one of these epithets is a short description.

Lastly, if we consider his *versification*, we shall be sensible what a share of praise is due to his invention in that. He was not satisfied with his language as he found it settled in any one part of

Greece, but search'd thro' its differing *dialects* with this particular view, to beautify and perfect his numbers: he considered these as they had a greater mixture of vowels or consonants, and accordingly employed them as the verse required either a greater smoothness or strength. What he most affected was the *Ionic*, which has a peculiar sweetness, from its never using contractions, and from its custom of resolving the diphthongs into two syllables, so as to make the words open themselves with a more spreading and sonorous fluency. With this he mingled the *Attic* contractions, the broader *Doric*, and the feebler *Æolic*, which often rejects its aspirate, or takes off its accent; and compleated this variety by altering some letters with the licence of poetry. Thus his measures, instead of being fetters to his sense, were always in readiness to run along with the warmth of his rapture, and even to give a further representation of his notions, in the correspondence of their sounds to what they signified. Out of all these he has derived that harmony, which makes us confess he had not only the richest head, but the finest ear in the world. This is so great a truth, that whoever will but consult the tune of his verses, even without understanding them (with the same sort of diligence as we daily see practised in the case of Italian Operas) will find more sweetness, variety, and majesty of sound, than in any other language or poetry. The

beauty of his numbers is allowed by the criticks to be copied but faintly by Virgil himself, though they are so just to ascribe it to the nature of the Latin tongue: Indeed the Greek has some advantages, both from the natural *sound* of its *words*, and the *turn* and *cadence* of its *verse*, which agree with the genius of no other language. Virgil was very sensible of this, and used the utmost diligence in working up a more intractable language to whatsoever graces it was capable of; and in particular never failed to bring the sound of his line to a beautiful agreement with its sense. If the Grecian poet has not been so frequently celebrated on this account as the Roman, the only reason is, that fewer criticks have understood one language than the other. Dionysius of Halicarnassus has pointed out many of our author's beauties in this kind, in his treatise of the *Composition of Words*, and others will be taken notice of in the course of my Notes. It suffices at present to observe of his numbers, that they flow with so much ease, as to make one imagine Homer had no other care than to transcribe as fast as the *Muses* dictated; and at the same time with so much force and inspiriting vigour, that they awaken and raise us like the sound of a trumpet. They roll along as a plentiful river, always in motion, and always full; while we are borne away by a tide of verse, the most rapid, and yet the most smooth imaginable.

Thus on whatever side we contemplate Homer, what principally strikes us is his *invention*. It is that which forms the character of each part of his work; and accordingly we find it to have made his fable more *extensive* and *copious* than any other, his manners more *lively* and *strongly marked*, his speeches more *affecting* and *transported*, his sentiments more *warm* and *sublime*, his images and descriptions more *full* and *animated*, his expression more *rais'd* and *daring*, and his numbers more *rapid* and *various*. I hope, in what has been said of Virgil, with regard to any of these heads, I have no way derogated from his character. Nothing is more absurd or endless, than the common method of comparing eminent writers by an opposition of particular passages in them, and forming a judgment from thence of their merit upon the whole. We ought to have a certain knowledge of the principal character and distinguishing excellence of each: It is in *that* we are to consider him, and in proportion to his degree in *that* we are to admire him. No man or author ever excelled all the world in more than one faculty; and as Homer has done this in *invention*, Virgil has in *judgment*. Not that we are to think Homer wanted judgment, because Virgil had it in a more eminent degree; or that Virgil wanted invention, because Homer possess'd a larger share of it: Each of these great authors had more of both than perhaps any

man besides, and are only said to have less in comparison with one another. Homer was the greater genius, Virgil the better artist. In one we most admire the man, in the other the work. Homer hurries and transports us with a commanding impetuosity. Virgil leads us with an attractive majesty: Homer scatters with a generous profusion, Virgil bestows with a careful magnificence: Homer, like the Nile, pours out his riches with a boundless overflow; Virgil, like a river in its banks, with a gentle and constant stream. When we behold their battles, methinks the two Poets resemble the Heroes they celebrate: Homer boundless and irresistible as Achilles, bears all before him, and shines more and more as the tumult increases; Virgil calmly daring, like Æneas, appears undisturbed in the midst of the action; disposes all about him, and conquers with tranquillity. And when we look upon their machines, Homer seems like his own Jupiter in his terrors, shaking Olympus, scattering the lightnings, and firing the Heavens; Virgil, like the same power in his benevolence, counselling with the Gods, laying plans for empires, and regularly ordering his whole creation.

But, after all, it is with great parts as with great virtues, they naturally border on some imperfection; and it is often hard to distinguish exactly where the virtue ends, or the fault begins. As prudence may sometimes sink to suspicion, so may a great judgment

decline to coldness; and as magnanimity may run up to profusion or extravagance, so may a great invention to redundancy or wildness. If we look upon Homer in this view, we shall perceive the chief *objections* against him to proceed from so noble a cause as the excess of this faculty.

Among these we may reckon some of his *marvellous fictions*, upon which so much criticism has been spent, as surpassing all the bounds of probability. Perhaps it may be with great and superior souls, as with gigantic bodies, which exerting themselves with unusual strength, exceed what is commonly thought the due proportion of parts, to become miracles in the whole; and like the old heroes of that make, commit something near extravagance, amidst a series of glorious and inimitable performances. Thus Homer has his *speaking horses*, and Virgil his *myrtles distilling blood*, where the latter has not so much as contrived the easy intervention of a Deity to save the probability.

It is owing to the same vast invention, that his *Similies* have been thought too exuberant and full of circumstances. The force of this faculty is seen in nothing more, than in its inability to confine itself to that single circumstance upon which the comparison is grounded: it runs out into embellishments of additional images, which however are so managed as not to overpower the main one. His similies are like pictures, where the principal figure has not only its

proportion given agreeable to the original, but is also set off with occasional ornaments and prospects. The same will account for his manner of heaping a number of comparisons together in one breath, when his fancy suggested to him at once so many various and correspondent images. The reader will easily extend this observation to more objections of the same kind.

If there are others which seem rather to charge him with a defect or narrowness of genius, than an excess of it; those seeming defects will be found upon examination to proceed wholly from the nature of the times he lived in. Such are his *grosser representations* of the *Gods*, and the vicious and *imperfect manners* of his *Heroes*, which will be treated of in the following *Essay*: But I must here speak a word of the latter, as it is a point generally carried into extremes, both by the censurers and defenders of Homer. It must be a strange partiality to antiquity, to think with Madam Dacier, “that ^b those times and
“manners are so much the more excellent, as they
“are more contrary to ours.” Who can be so prejudiced in their favour, as to magnify the felicity of those ages, when a spirit of revenge and cruelty, joined with the practice of rapine and robbery, reign’d thro’ the world; when no mercy was shown but for the sake of lucre, when the greatest Princes

^a See the articles of Theology and Morality, in the third part of the Essay.

^b Preface to her Homer.

were put to the sword, and their wives and daughters made slaves and concubines? On the other side, I would not be so delicate as those modern criticks, who are shocked at the *servile offices* and mean employments in which we sometimes see the Heroes of Homer engaged. There is a pleasure in taking a view of that simplicity, in opposition to the luxury of succeeding ages, in beholding Monarchs without their guards, Princes tending their flocks, and Princesses drawing water from the springs. When we read Homer, we ought to reflect that we are reading the most ancient author in the heathen world; and those who consider him in this light, will double their pleasure in the perusal of him. Let them think they are growing acquainted with nations and people that are now no more; that they are stepping almost three thousand years back into the remotest Antiquity, and entertaining themselves with a clear and surprising vision of things no where else to be found, the only true mirror of that ancient world. By this means alone their greatest obstacles will vanish; and what usually creates their dislike, will become a satisfaction.

This consideration may further serve to answer for the constant use of the same *epithets* to his Gods and Heroes, such as the *far-darting* Phœbus, the *blue-ey'd* Pallas, the *swift-footed* Achilles, etc. which some have censured as impertinent and tediously repeated. Those of the Gods depended upon the powers and

offices then believed to belong to them, and had contracted a weight and veneration from the rites and solemn devotions in which they were used: they were a sort of attributes with which it was a matter of religion to salute them on all occasions, and which it was an irreverence to omit. As for the epithets of great men, Mons. Boileau is of opinion that they were in the nature of *Surnames*, and repeated as such; for the Greeks having no names derived from their fathers, were obliged to add some other distinction of each person; either naming his parents expressly, or his place of birth, profession, or the like: As Alexander the son of Philip, Herodotus of Halicarnassus, Diogenes the Cynic, etc. Homer therefore complying with the custom of his country, used such distinctive additions as better agreed with poetry. And indeed we have something parallel to these in modern times, such as the names of Harold Harefoot, Edmund Ironside, Edward Long-shanks, Edward the Black Prince, etc. If yet this be thought to account better for the propriety than for the repetition, I shall add a further conjecture. Hesiod, dividing the world into its different ages, has placed a fourth age between the brazen and the iron one, of *Heroes distinct from other men, a divine race, who fought at Thebes and Troy, are called Demi-Gods, and live by the care of Jupiter in the islands of the blessed* ^c. Now, among the divine honours which were paid them, they might

^c Hesiod, Op. et Dier. lib. i. ver. 155, etc.

have this also in common with the Gods, not to be mentioned without the solemnity of an epithet, and such as might be acceptable to them, by its celebrating their families, actions, or qualities.

What other cavils have been raised against Homer, are such as hardly deserve a reply, but will yet be taken notice of as they occur in the course of the work. Many have been occasioned by an injudicious endeavour to exalt Virgil: which is much the same, as if one should think to raise the superstructure by undermining the foundation: One would imagine, by the whole course of their parallels, that these Critics never so much as heard of Homer's having written first; a consideration which whoever compares these two Poets, ought to have always in his eye. Some accuse him for the same things which they overlook or praise in the other, as when they prefer the fable and moral of the *Æneis* to those of the *Iliad*, for the same reasons which might set the *Odyssey* above the *Æneis*: as that the Hero is a wiser man; and the action of the one more beneficial to his country than that of the other: or else they blame him for not doing what he never designed; as because Achilles is not as good and perfect a prince as *Æneas*, when the very moral of his poem required a contrary character: It is thus that Rapin judges in his comparison of Homer and Virgil. Others select those particular passages of Homer, which are not so laboured as some that Virgil drew out of them: This is the whole

management of Scaliger in his Poetice. Others quarrel with what they take for low and mean expressions, sometimes thro' a false delicacy and refinement, oftner from an ignorance of the graces of the original; and then triumph in the awkwardness of their own translations: This is the conduct of Perault in his Parallels. Lastly, there are others, who, pretending to a fairer proceeding, distinguish between the personal merit of Homer, and that of his *work*; but when they come to assign the causes of the great reputation of the Iliad, they found it upon the ignorance of his times, and the prejudice of those that followed: And in pursuance of this principle, they make those accidents (such as the contention of the cities, etc.) to be the causes of his fame, which were in reality the consequences of his merit. The same might as well be said of Virgil, or any great author, whose general character will infallibly raise many casual additions to their reputation. This is the method of Mons. de la Motte; who yet confesses upon the whole, that, in whatever age Homer had lived, he must have been the greatest poet of his nation, and that he may be said in this sense to be the master even of those who surpassed him.

In all these objections we see nothing that contradicts his title to the honour of the chief *invention*; and as long as this (which is indeed the characteristic

of Poetry itself) remains unequal'd by his followers, he still continues superior to them. A cooler judgment may commit fewer faults, and be more approved in the eyes of *one sort* of Critics: but that warmth of fancy will carry the loudest and most universal applauses, which holds the heart of a reader under the strongest enchantment. Homer not only appears the inventor of poetry, but excells all the inventors of other arts in this, that he has swallowed up the honour of those who succeeded him. What he has done admitted no increase, it only left room for contraction or regulation. He shewed all the stretch of fancy at once: and if he has failed in some of his flights, it was but because he attempted every thing. A work of this kind seems like a mighty Tree which rises from the most vigorous seed, is improved with industry, flourishes, and produces the finest fruit; nature and art conspire to raise it; pleasure and profit join to make it valuable: and they who find the justest faults, have only said that a few branches (which run luxuriant thro' a richness of nature) might be lopped into form to give it a more regular appearance.

Having now spoken of the beauties and defects of the original, it remains to treat of the translation, with the same view to the chief characteristic. As far as *that* is seen in the main parts of the Poem, such as the fable, manners, and sentiments, no translator can prejudice it but by wilful omissions or contractions. As it also breaks out in every particular image, de-

scription, and simile; whoever lessens or too much softens those, takes off from this chief character. It is the first grand duty of an interpreter to give his author entire and unmain'd; and for the rest, the diction and versification only are his proper province; since these must be his own, but the others he is to take as he finds them.

It should then be considered what methods may afford some equivalent in our language for the graces of these in the Greek. It is certain no literal translation can be just to an excellent original in a superior language: but it is a great mistake to imagine (as many have done) that a rash paraphrase can make amends for this general defect; which is no less in danger to lose the spirit of an ancient, by deviating into the modern manners of expression. If there be sometimes a darkness, there is often a light in antiquity, which nothing better preserves than a version almost literal. I know no liberties one ought to take but those which are necessary for transfusing the spirit of the original, and supporting the poetical style of the translation; and I will venture to say, there have not been more men misled in former times by a servile dull adherence to the letter, than have been deluded in ours by a chimerical insolent hope of raising and improving their author. It is not to be doubted that the *fire* of the poem is what a translator should principally regard, as it is most likely to expire in his managing: However, it is his safest way to be content

with preserving this to his utmost in the whole, without endeavouring to be more than he finds his author is in any particular place. 'Tis a great secret in writing to know when to be plain, and when poetical and figurative: and it is what Homer will teach us, if we will but follow modestly in his footsteps. Where his diction is bold and lofty, let us raise ours as high as we can; but where his is plain and humble, we ought not to be deterred from imitating him by the fear of incurring the censure of a mere English Critic. Nothing that belongs to Homer seems to have been more commonly mistaken than the just pitch of his style: Some of his translators having swelled into fustian in a proud confidence of the *sublime*; others sunk into flatness in a cold and timorous notion of *simplicity*. Methinks I see these different followers of Homer, some sweating and straining after him by violent leaps and bounds (the certain signs of false mettle) others slowly and servilely creeping in his train, while the Poet himself is all the time proceeding with an unaffected and equal majesty before them. However, of the two extremes, one could sooner pardon frenzy than frigidity: No author is to be envied for such commendations as he may gain by that character of style, which his friends must agree together to call *simplicity*, and the rest of the world will call *dulness*. There is a graceful and dignified simplicity, as well as a bald and sordid one, which differ as much from each other as the air of a plain man from that of a

floven: 'Tis one thing to be tricked up, and another not to be dressed at all. Simplicity is the mean between ostentation and rusticity.

This pure and noble simplicity is no where in such perfection as in the *Scripture* and our Author. One may affirm, with all respect to the inspired writings, that the *divine Spirit* made use of no other words but what were intelligible and common to men at that time, and in that part of the world; and as Homer is the author nearest to those, his style must of course bear a greater resemblance to the sacred books than that of any other writer. This consideration (together with what has been observed of the parity of some of his thoughts) may methinks induce a translator on the one hand, to give into several of those general phrases and manners of expression which have attained a veneration even in our language from being used in the Old Testament; as on the other, to avoid those which have been appropriated to the Divinity, and in a manner consigned to mystery and religion.

For a further preservation of this air of simplicity, a particular care should be taken to express with all plainness those *moral sentences* and *proverbial speeches* which are so numerous in this poet. They have something venerable, and as I may say oracular, in that unadorned gravity and shortness with which they are delivered: a grace which would be utterly lost by endeavouring to give them what we call a

more ingenious (that is, a more modern) turn in the paraphrase.

Perhaps the mixture of some Grecisms and old words after the manner of Milton, if done without too much affectation, might not have an ill effect in a version of this particular work, which most of any other seems to require a venerable antique cast. But certainly the use of modern terms of war and government, such as *platoon*, *campagne*, *junto*, or the like (into which some of his translators have fallen) cannot be allowable; those only excepted, without which it is impossible to treat the subjects in any living language.

There are two peculiarities in Homer's diction, which are a sort of *marks* or *moles*, by which every common eye distinguishes him at first sight: Those who are not his greatest admirers look upon them as defects; and those who are, seem pleased with them as beauties. I speak of his *compound epithets*, and of his *repetitions*. Many of the former cannot be done literally into English without destroying the purity of our language. I believe such should be retained as slide easily of themselves into an English compound, without violence to the ear or to the received rules of composition; as well as those which have received a sanction from the authority of our best Poets, and are become familiar thro' their use of them; such as the *cloud-compelling* Jove, etc. As for the rest, whenever any can be as fully and significantly ex-

prest in a single word as in a compounded one, the course to be taken is obvious.

Some that cannot be so turned as to preserve their full image by one or two words, may have justice done them by circumlocution; as the epithet Εἰνοσίφυλλος to a mountain, would appear little or ridiculous translated literally *leaf-shaking*, but affords a majestic idea in the *periphrasis*: *The lofty mountain shakes his waving woods*. Others that admit of differing significations, may receive an advantage by a judicious variation, according to the occasions on which they are introduced. For example, the epithet of Apollo, Ἐκνέβολος, or *far-shooting*, is capable of two explications; one literal in respect of the darts and bow, the ensign of that God; the other allegorical with regard to the rays of the sun: Therefore in such places where Apollo is represented as a God in person, I would use the former interpretation; and where the effects of the sun are described, I would make choice of the latter. Upon the whole, it would be necessary to avoid that perpetual repetition of the same epithets which we find in Homer, and which, tho' it might be accommodated (as has been already shewn) to the ear of those times, is by no means so to ours: But one may wait for opportunities of placing them, where they derive an additional beauty from the occasions on which they are employed: and in doing this pro-

perly, a translator may at once shew his fancy and his judgment.

As for Homer's *Repetitions*, we may divide them into three sorts; of whole narrations and speeches, of single sentences, and of one verse or hemistich. I hope it is not impossible to have such a regard to these, as neither to lose so known a mark of the author on the one hand, nor to offend the reader too much on the other. The repetition is not ungraceful in those speeches where the dignity of the speaker renders it a sort of insolence to alter his words; as in the messages from Gods to men, or from higher powers to inferiors in concerns of state, or where the ceremonial of religion seems to require it, in the solemn forms of prayers, oaths, or the like. In other cases, I believe the best rule is to be guided by the nearness, or distance, at which the repetitions are placed in the original: When they follow too close, one may vary the expression, but it is a question whether a professed translator be authorized to omit any: If they be tedious, the author is to answer for it.

It only remains to speak of the *Versification*. Homer (as has been said) is perpetually applying the sound to the sense, and varying it on every new subject. This is indeed one of the most exquisite beauties of poetry, and attainable by very few: I know only of Homer eminent for it in the Greek, and Virgil in Latin. I am sensible it is what may

Sometimes happen by chance, when a writer is warm, and fully possess'd of his image: however, it may be reasonably believed they designed this, in whose verse it so manifestly appears in a superior degree to all others. Few readers have the ear to be judges of it; but those who have, will see I have endeavour'd at this beauty.

Upon the whole, I must confess myself utterly incapable of doing justice to Homer. I attempt him in no other hope but that which one may entertain without much vanity, of giving a more tolerable copy of him than any entire translation in verse has yet done. We have only those of Chapman, Hobbes, and Ogilby. Chapman has taken the advantage of an immeasurable length of verse, notwithstanding which, there is scarce any paraphrase more loose and rambling than his. He has frequent interpolations of four or six lines, and I remember one in the thirteenth book of the *Odyssey*, ver. 312. where he has spun twenty verses out of two. He is often mistaken in so bold a manner, that one might think he deviated on purpose, if he did not in other places of his notes insist so much upon verbal trifles. He appears to have had a strong affectation of extracting new meanings out of his author, insomuch as to promise in his rhyming preface, a poem of the mysteries he had revealed in

Homer: and perhaps he endeavoured to strain the obvious sense to this end. His expression is involved in fustian, a fault for which he was remarkable in his original writings, as in the tragedy of *Bussy d'Amboise*, etc. In a word, the nature of the man may account for his whole performance; for he appears from his preface and remarks to have been of an arrogant turn, and an enthusiast in poetry. His own boast of having finished half the *Iliad* in less than fifteen weeks, shews with what negligence his version was performed. But that which is to be allowed him, and which very much contributed to cover his defects, is a daring fiery spirit that animates his translation, which is something like what one might imagine Homer himself would have writ before he arrived at years of discretion.

Hobbes has given us a correct explanation of the sense in general, but for particulars and circumstances he continually lops them, and often omits the most beautiful. As for its being esteemed a close translation, I doubt not many have been led into that error by the shortness of it, which proceeds not from his following the original line by line, but from the contractions above-mentioned. He sometimes omits whole families and sentences, and is now and then guilty of mistakes, into which no writer of his learning could have fallen, but thro' carelessness. His poetry as well as Ogilby's, is too mean for criticism.

It is a great loss to the poetical world that Mr Dryden did not live to translate the Iliad. He has left us only the first book, and a small part of the sixth; in which if he has in some places not truly interpreted the sense, or preserved the antiquities, it ought to be excused on account of the haste he was obliged to write in. He seems to have had too much regard to Chapman, whose words he sometimes copies, and has unhappily followed him in passages where he wanders from the original. However, had he translated the whole work, I would no more have attempted Homer after him than Virgil, his version of whom (notwithstanding some human errors) is the most noble and spirited translation I know in any language. But the fate of great genius's is like that of great ministers, tho' they are confessedly the first in the commonwealth of letters, they must be envied and calumniated only for being at the head of it.

That which in my opinion ought to be the endeavour of any one who translates Homer, is above all things to keep alive that spirit and fire which makes his chief character; In particular places, where the sense can bear any doubt, to follow the strongest and most poetical, as most agreeing with that character; to copy him in all the variations of his style, and the different modulations of his numbers; to preserve, in the more active or descriptive parts, a warmth and elevation; in the more

sedate or narrative, a plainness and solemnity; in the speeches, a fullness and perspicuity; in the sentences, a shortness and gravity: Not to neglect even the little figures and turns on the words, nor sometimes the very cast of the periods; neither to omit nor confound any rites or customs of antiquity: Perhaps too he ought to include the whole in a shorter compass, than has hitherto been done by any translator, who has tolerably preserved either the sense or poetry. What I would farther recommend to him, is to study his author rather from his own text, than from any commentators, how learned soever, or whatever figure they may make in the estimation of the world; to consider him attentively in comparison with Virgil above all the ancients, and with Milton above all the moderns. Next these, the Archbishop of Cambray's *Telema- chus* may give him the truest idea of the spirit and turn of our author, and Bossu's admirable treatise of the Epic poem the justest notion of his design and conduct. But after all, with whatever judgment and study a man may proceed, or with whatever happiness he may perform such a work, he must hope to please but a few; those only who have at once a taste of poetry, and competent learning. For to satisfy such as want either, is not in the nature of this undertaking; since a mere modern wit can like nothing that is not *modern*, and a pedant nothing that is not Greek.

What I have done is submitted to the publick, from whose opinions I am prepared to learn; tho' I fear no judges so little as our best poets, who are most sensible of the weight of this task. As for the worst, whatever they shall please to say, they may give me some concern as they are unhappy men, but none as they are malignant writers. I was guided in this translation by judgments very different from theirs, and by persons for whom they can have no kindness, if an old observation be true, that the strongest antipathy in the world is that of fools to men of wit. Mr Addison was the first whose advice determined me to undertake this task, who was pleased to write to me upon that occasion in such terms, as I cannot repeat without vanity. I was obliged to Sir Richard Steel for a very early recommendation of my undertaking to the publick. Dr Swift promoted my interest with that warmth with which he always serves his friend. The humanity and frankness of Sir Samuel Garth are what I never knew wanting on any occasion. I must also acknowledge with infinite pleasure, the many friendly offices, as well as sincere criticisms of Mr Congreve, who had led me the way in translating some parts of Homer. I must add the names of Mr Rowe and Dr Parnell, though I shall take a further opportunity of doing justice to the last, whose good-nature (to give it a great panegyrick) is no less extensive than his learning. The favour of these

gentlemen is not entirely undeserved by one who bears them so true an affection. But what can I say of the honour so many of the *Great* have done me, while the *first names* of the age appear as my subscribers, and the most distinguished patrons and ornaments of learning as my chief encouragers. Among these it is a particular pleasure to me to find, that my highest obligations are to such who have done most honour to the name of Poet: That his Grace the Duke of Buckingham was not displeased I should undertake the author to whom he has given (in his excellent *Essay*) so complete a Praise.

*Read Homer once, and you can read no more ;
For all Books else appear so mean, so poor,
Verse will seem Prose : but still persist to read,
And Homer will be all the Books you need.*

That the Earl of Halifax was one of the first to favour me, of whom it is hard to say whether the advancement of the polite arts is more owing to his generosity or his example. That such a Genius as my Lord Bolingbroke, not more distinguished in the great scenes of business, than in all the useful and entertaining parts of learning, has not refused to be the critick of these sheets, and the patron of their writer. And that the noble author of the Tragedy of *Heroic Love*, has continued

his partiality to me, from my writing Pastorals, to my attempting the Iliad. I cannot deny myself the pride of confessing, that I have had the advantage not only of their advice for the conduct in general, but their correction of several particulars of this translation.

I could say a great deal of the pleasure of being distinguished by the Earl of Carnarvon, but it is almost absurd to particularize any one generous action in a person, whose whole life is a continued series of them. Mr Stanhope, the present Secretary of State, will pardon my desire of having it known that he was pleased to promote this affair. The particular zeal of Mr Harcourt (the son of the late lord Chancellor) gave me a proof how much I am honoured in a share of his friendship. I must attribute to the same motive that of several others of my friends, to whom all acknowledgments are rendered unnecessary by the privileges of a familiar correspondence: And I am satisfy'd I can no way better oblige men of their turn, than by my silence.

In short, I have found more patrons than ever Homer wanted. He would have thought himself happy to have met the same favour at Athens, that has been shewn me by its learned rival, the University of Oxford. And I can hardly envy him those pompous honors he received after death, when I reflect on the enjoyment of so many agreeable obligations, and easy friendships, which make the

satisfaction of life. This distinction is the more to be acknowledged, as it is shewn to one whose pen has never gratified the prejudices of particular *parties*, or the vanities of particular *men*. Whatever the success may prove, I shall never repent of an undertaking, in which I have experienced the candour and friendship of so many persons of merit; and in which I hope to pass some of those years of youth that are generally lost in a circle of follies, after a manner neither wholly unuseful to others, nor disagreeable to myself.

P R E F A C E

T O T H E

W O R K S O F S H A K E S P E A R .

IT is not my design to enter into a criticism upon this author; tho' to do it effectually and not superficially, would be the best occasion that any just writer could take, to form the judgment and taste of our nation. For of all English poets, Shakespear must be confessed to be the fairest and fullest subject for criticism, and to afford the most numerous, as well as most conspicuous instances, both of beauties and faults of all sorts. But this far exceeds the bounds of a Preface, the business of which is only to give an account of the fate of his works, and the disadvantages under which they have been transmitted to us. We shall hereby extenuate many faults which are his, and clear him from the imputation of many which

are not : A design, which, though it can be no guide to future criticks to do him justice in one way, will at least be sufficient to prevent their doing him an injustice in the other.

I cannot however but mention some of his principal and characteristic excellencies, for which (notwithstanding his defects) he is justly and universally elevated above all other dramatic Writers. Not that this is the proper place of praising him, but because I would not omit any occasion of doing it.

If ever any author deserved the name of an *Original*, it was Shakespear. Homer himself drew not his art so immediately from the fountains of Nature; it proceeded through Ægyptian strainers and channels, and came to him not without some tincture of the learning, or some cast of the models, of those before him. The poetry of Shakespear was inspiration indeed: he is not so much an Imitator, as an Instrument, of Nature; and 'tis not so just to say that he speaks from her, as that she speaks through him.

His *Characters* are so much Nature herself, that 'tis a sort of injury to call them by so distant a name as copies of her. Those of other Poets have a constant resemblance, which shews that they received them from one another, and were but multipliers of the same image: each picture like a mock rainbow is but the reflection of a reflection. But every single character in Shakespear is as much an individual, as

those in life itself; it is as impossible to find any two alike; and such as from their relation or affinity in any respect appear most to be twins, will upon comparison be found remarkably distinct. To this life and variety of character, we must add the wonderful preservation of it; which is such throughout his Plays, that, had all the speeches been printed without the very names of the persons, I believe one might have applied them with certainty to every speaker.

The *Power* over our *Passions* was never possessed in a more eminent degree, or displayed in so different instances. Yet all along, there is seen no labour, no pains to raise them; no preparation to guide our guess to the effect, or be perceived to lead toward it: But the heart swells, and the tears burst out, just at the proper places: We are surprized the moment we weep; and yet upon reflection find the passion so just, that we should be surprized if we had not wept, and wept at that very moment.

How astonishing is it again, that the *Passions* directly opposite to these, Laughter and Spleen, are no less at his command! that he is not more a master of the *great* than of the *ridiculous* in human nature; of our noblest tenderesses than of our vainest foibles; of our strongest emotions than of our idlest sensations!

Nor does he only excel in the *Passions*: in the coolness of Reflection and Reasoning he is full as ad-

mirable. His *Sentiments* are not only in general the most pertinent and judicious upon every subject; but by a talent very peculiar, something between penetration and felicity, he hits upon that particular point on which the bent of each argument turns, or the force of each motive depends. This is perfectly amazing, from a man of no education or experience in those great and publick scenes of life which are usually the subject of his thoughts: So that he seems to have known the world by intuition, to have looked thro' human nature at one glance, and to be the only author that gives ground for a very new opinion, That the philosopher and even the man of the world, may be *born* as well as the poet.

It must be owned, that with all these great excellencies, he has almost as great defects; and that as he has certainly written better, so he has perhaps written worse, than any other. But I think I can in some measure account for these defects, from several causes and accidents; without which it is hard to imagine that so large and so enlightened a mind could ever have been susceptible of them. That all these contingencies should unite to his disadvantage seems to me almost as singularly unlucky, as that so many various (nay contrary) talents should meet in one man, was happy and extraordinary.

It must be allowed that Stage-poetry of all other, is more particularly levelled to please the *populace*, and its success more immediately depending upon

the *common suffrage*. One cannot therefore wonder, if Shakespear, having at first appearance no other aim in his writings than to procure a subsistence, directed his endeavours solely to hit the taste and humour that then prevailed. The audience was generally composed of the meaner sort of people; and therefore the images of life were to be drawn from those of their own rank; accordingly we find, that not our author's only, but almost all the old comedies have their scene among *Tradesmen* and *Mechanicks*: And even their historical plays strictly follow the common *old stories* or *vulgar traditions* of that kind of people. In Tragedy, nothing was so sure to *surprize* and cause *admiration*, as the most strange, unexpected, and consequently most unnatural, events and incidents; the most exaggerated thoughts; the most verbose and bombast expression; the most pompous rhymes, and thundering versification. In Comedy, nothing was so sure to *please*, as mean buffoonry, vile ribaldry, and unmannerly jests of fools and clowns. Yet even in these, our author's wit buoys up, and is borne above his subject: his genius in those low parts is like some prince of a romance in the disguise of a shepherd or peasant; a certain greatness and spirit now and then break out, which manifest his higher extraction and qualities.

It may be added, that not only the common audience had no notion of the rules of writing, but few even of the better sort piqued themselves upon

any great degree of knowledge or nicety that way ; till Ben Johnson, getting possession of the stage, brought critical learning into vogue : And that this was not done without difficulty, may appear from those frequent lessons (and indeed almost declamations) which he was forced to prefix to his first plays, and put into the mouths of his actors, the *Grex*, *Chorus*, etc. to remove the prejudices, and inform the judgment of his hearers. 'Till then, our authors had no thoughts of writing on the model of the ancients : their Tragedies were only histories in dialogue ; and their comedies followed the thread of any novel as they found it, no less implicitly than if it had been true history.

To judge therefore of Shakespear by Aristotle's rules, is like trying a man by the laws of one country, who acted under those of another. He writ to the *people* ; and writ at first without patronage from the better sort, and therefore without aims of pleasing them : without assistance or advice from the learned, as without the advantage of education or acquaintance among them : without that knowledge of the best models, the ancients, to inspire him with an emulation of them : in a word, without any views of reputation, and of what poets are pleased to call immortality : Some or all of which have encouraged the vanity, or animated the ambition, of other writers.

Yet it must be observed, that when his performances had merited the protection of his prince, and when the encouragement of the court had succeeded to that of the town; the works of his riper years are manifestly raised above those of his former. The dates of his plays sufficiently evidence that his productions improved, in proportion to the respect he had for his auditors. And I make no doubt this observation would be found true in every instance, were but editions extant from which we might learn the exact time when every piece was composed, and whether writ for the town, or the court.

Another cause (and no less strong than the former) may be deduced from our author's being a *player*, and forming himself first upon the judgments of that body of men whereof he was a member. They have ever had a standard to themselves, upon other principles than those of Aristotle. As they live by the majority, they know no rule but that of pleasing the present humour, and complying with the wit in fashion; a consideration which brings all their judgment to a short point. Players are just such judges of what is *right*, as taylor's are of what is *graceful*. And in this view it will be but fair to allow, that most of our Author's faults are less to be ascribed to his wrong judgment as a Poet, than to his right judgment as a Player.

By these men it was thought a praise to Shakespear that he scarce ever *blotted a line*. This they

industriously propagated, as appears from what we are told by Ben Johnson in his *Discoveries*, and from the preface of Heminges and Condell to the first folio edition. But in reality (however it has prevailed) there never was a more groundless report, to the contrary of which there are more undeniable evidences. As the Comedy of the *Merry Wives of Windsor*, which he entirely new writ; the *History of Henry VI.* which was first published under the title of *the Contention of York and Lancaster*: and that of *Henry V.* extremely improved; that of *Hamlet* enlarged to almost as much again as at first, and many others. I believe the common opinion of his want of learning proceeded from no better ground. This too might be thought a praise by some, and to this his errors have as injudiciously been ascribed by others. For 'tis certain, were it true, it could concern but a small part of them; the most are such as are not properly defects, but superfœtations; and arise not from want of learning or reading, but from want of thinking or judging: or rather (to be more just to our Author) from a compliance to those wants in others. As to a wrong choice of the subject, a wrong conduct of the incidents, false thoughts, forced expressions, etc. if these are not to be ascribed to the aforesaid accidental reasons, they must be charged upon the poet himself, and there is no help for it. But I think the two disadvantages which I have mentioned

(to be obliged to please the lowest of people, and to keep the worst of company) if the consideration be extended as far as it reasonably may, will appear sufficient to mislead and depress the greatest Genius upon earth. Nay the more modesty with which such a one is endued, the more he is in danger of submitting and conforming to others, against his own better judgment.

But as to his *want of learning*, it may be necessary to say something more: There is certainly a vast difference between *learning* and *languages*. How far he was ignorant of the latter, I cannot determine; but it is plain he had much reading at least; if they will not call it learning. Nor is it any great matter, if a man has knowledge, whether he has it from one language or from another. Nothing is more evident than that he had a taste of natural philosophy, mechanicks, ancient and modern history, poetical learning and mythology: We find him very knowing in the customs, rites, and manners of antiquity. In *Coriolanus* and *Julius Cæsar*, not only the spirit, but manners, of the Romans are exactly drawn; and still a nicer distinction is shown, between the manners of the Romans in the time of the former, and of the latter. His reading in the ancient historians is no less conspicuous, in many references to particular passages: and the speeches

copied from Plutarch in *Coriolanus* may, I think, as well be made an instance of his learning, as those copied from Cicero in *Catiline*, of Ben Johnson's. The manners of other nations in general, the Egyptians, Venetians, French, etc. are drawn with equal propriety. Whatever object of nature, or branch of science, he either speaks of or describes; it is always with competent, if not extensive knowledge: his descriptions are still exact; all his metaphors appropriated, and remarkably drawn from the true nature and inherent qualities of each subject. When he treats of ethic or politic, we may constantly observe a wonderful justness of distinction, as well as extent of comprehension. No one is more a master of the poetical story, or has more frequent allusions to the various parts of it: Mr Waller (who has been celebrated for this last particular) has not shewn more learning this way than Shakespear. We have translations from Ovid published in his name, among those poems which pass for his, and for some of which we have undoubted authority (being published by himself, and dedicated to his noble patron the Earl of Southampton:) He appears also to have been conversant in Plautus, from whom he has taken the plot of one of his plays: he follows the Greek authors, and particularly Dares Phrygius, in another: (altho' I will not pretend to say in what language he read them.) The modern Italian writers of novels he was mani-

festly acquainted with; and we may conclude him to be no less conversant with the antients of his own country, from the use he has made of Chaucer in *Troilus and Cressida* and in the *Two noble Kinsmen*, if that Play be his, as there goes a tradition it was (and indeed it has little resemblance of Fletcher, and more of our Author than some of those which have been received as genuine.)

I am inclined to think this opinion proceeded originally from the zeal of the Partizans of our Author and Ben Johnson; as they endeavoured to exalt the one at the expence of the other. It is ever the nature of Parties to be in extremes; and nothing is so probable, as that because Ben Johnson had much the more learning, it was said on the one hand that Shakespear had none at all; and because Shakespear had much the most wit and fancy, it was retorted on the other, that Johnson wanted both. Because Shakespear borrowed nothing, it was said that Ben Johnson borrowed every thing. Because Johnson did not write extempore, he was reproached with being a year about every piece; and because Shakespear wrote with ease and rapidity, they cried he never once made a blot. Nay the spirit of opposition ran so high, that whatever those of the one side objected to the other, was taken at the rebound, and turned into praises; as injudiciously as their antagonists before had made them objections.

Poets are always afraid of envy; but sure they have as much reason to be afraid of admiration. They are the Scylla and Charybdis of Authors; those who escape one, often fall by the other. *Pessimum genus inimicorum laudantes*, says Tacitus: and Virgil desires to wear a charm against those who praise a poet without rule or reason.

*Si ultra placitum laudârit, baccare frontem
Cingito, ne vati noceat.*

But however this contention might be carried on by the Partizans on either side, I cannot help thinking these two great poets were good friends, and lived on amicable terms, and in offices of society with each other. It is an acknowledged fact, that Ben Johnson was introduced upon the stage, and his first works encouraged by Shakespear. And after his death, that Author writes *To the memory of his beloved Mr William Shakespear*, which shews as if the friendship had continued thro' life. I cannot for my own part find any thing *invidious* or *sparing* in those verses, but wonder Mr Dryden was of that opinion. He exalts him not only above all his contemporaries, but above Chaucer and Spenser, whom he will not allow to be great enough to be ranked with him; and challenges the names of Sophocles, Euripides, and Æschylus, nay all Greece and Rome at once, to equal him; and

(which is very particular) expressly vindicates him from the imputation of wanting *art*, not enduring that all his excellencies should be attributed to *nature*. It is remarkable too, that the praise he gives him in his *Discoveries* seems to proceed from a *personal kindness*; he tells us that he lov'd the man, as well as honoured his memory; celebrates the honesty, openness, and frankness of his temper; and only distinguishes, as he reasonably ought, between the real merit of the Author, and the silly and derogatory applauses of the Players. Ben Johnson might indeed be sparing in his commendations, (tho' certainly he is not so in this instance) partly from his own nature, and partly from judgment. For men of judgment think they do any man more service in praising him justly, than lavishly. I say, I would fain believe they were friends, tho' the violence and ill-breeding of their followers and flatterers were enough to give rise to the contrary report. I would hope that it may be with *parties*, both in wit and state, as with those monsters described by the poets; and that their heads at least may have something human, tho' their *bodies* and *tails* are wild beasts and serpents.

As I believe that what I have mentioned gave rise to the opinion of Shakespear's want of learning; so what has continued it down to us may have been the many blunders and illiteracies of the first publishers of his works. In these editions their ignorance shines

in almost every page; nothing is more common than *Actus tertia. Exit Omnes. Enter three witches solus.* Their French is as bad as their Latin, both in construction and spelling: Their very Welsh is false. Nothing is more likely than that those palpable blunders of Hector's quoting Aristotle, with others of that gross kind, sprung from the same root: it not being at all credible that these could be the errors of any man who had the least tincture of a school, or the least conversation with such as had. Ben Johnson (whom they will not think partial to him) allows him at least to have had *some* Latin; which is utterly inconsistent with mistakes like these. Nay, the constant blunders in proper names of persons and places, are such as must have proceeded from a man, who had not so much as read any history, in any language: so could not be Shakespear's.

I shall now lay before the reader some of those almost innumerable errors, which have risen from one source, the ignorance of the players, both as his actors, and as his editors. When the nature and kinds of these are enumerated and considered, I dare to say, that not Shakespear only, but Aristotle or Cicero, had their works undergone the same fate, might have appeared to want sense as well as learning.

It is not certain that any one of his plays was published by himself. During the time of his employment in the Theatre, several of his pieces were printed separately in quarto. What makes me think

that most of these were not published by him, is the excessive carelessness of the press: every page is so scandalously false spelled, and almost all the learned or unusual words so intolerably mangled, that it's plain there either was no corrector to the press at all, or one totally illiterate. If any were supervised by himself, I should fancy the two parts of *Henry IV.* and *Midsummer-Night's Dream* might have been so: because I find no other printed with any exactness; and (contrary to the rest) there is very little variation in all the subsequent editions of them. There are extant two prefaces to the first quarto edition of *Troilus and Cressida* in 1609, and to that of *Othello*; by which it appears, that the first was published without his knowledge or consent, and even before it was acted, so late as seven or eight years before he died; and that the latter was not printed till after his death. The whole number of genuine plays which we have been able to find printed in his life-time, amounts but to eleven. And of some of these, we meet with two or more editions by different printers, each of which has whole heaps of trash different from the other: which I should fancy was occasioned by their being taken from different copies, belonging to different Playhouses.

The folio edition (in which all the plays we now receive as his, were first collected) was published by two Players, Heminges and Condell, in 1623, seven years after his decease. They declare, that all the

other editions were stolen and surreptitious, and affirm theirs to be purged from the errors of the former. This is true as to the literal errors, and no other; for in all respects else it is far worse than the quarto's.

First, because the additions of trifling and bombast passages are in this edition far more numerous. For whatever had been added, since those quarto's by the actors, or had stolen from their mouths into the written parts, were from thence conveyed into the printed text, and all stand charged upon the Author. He himself complained of this usage in *Hamlet*, where he wishes that *those who play the Clowns would speak no more than is set down for them.* (Act iii. Sc. iv.) But as a proof that he could not escape it, in the old editions of *Romeo and Juliet* there is no hint of a great number of the mean conceits and ribaldries now to be found there. In others, the low scenes of Mobs, Plebeians and Clowns, are vastly shorter than at present: And I have seen one in particular (which seems to have belonged to the play-house, by having the parts divided with lines, and the Actors names in the margin) where several of those very passages were added in a written hand, which are since to be found in the folio.

In the next place, a number of beautiful passages which are extant in the first single editions, are omitted in this: as it seems without any other reason, than their willingness to shorten some scenes: These men

(as it was said of Procrustes) either lopping, or stretching an Author, to make him just fit for their stage.

This edition is said to be printed from the *original copies*. I believe they meant those which had lain ever since the author's days in the play-house, and had from time to time been cut, or added to, arbitrarily. It appears that this edition, as well as the quarto's, was printed (at least partly) from no better copies than the *prompter's book*, or *piece-meal parts* written out for the use of the actors: For in some places their very ^a names are through carelessness set down instead of the *personæ dramatis*: And in others the notes of direction to the *property-men* for their *moveables*, and to the *players* for their *entries*, are inserted into the text, thro' the ignorance of the transcribers.

The Plays not having been before so much as distinguished by *acts* and *scenes*, they are in this edition divided according as they played them: often where there is no pause in the action, or where they thought fit to make a breach in it, for the sake of musick, masques, or monsters.

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a *Much ado about Nothing*, Act ii. Enter Prince Leonato, Claudio, and Jack Wilson, instead of Balthasar. And in Act iv. Cowley, and Kemp, constantly thro' a whole scene.

Edit. Fol. of 1623, and 1632.

Sometimes the scenes are transposed and shuffled backward and forward; a thing which could no otherwise happen, but by their being taken from separate and piece-meal written parts.

Many verses are omitted entirely, and others transposed; from whence invincible obscurities have arisen, past the guess of any commentator to clear up, but just where the accidental glimpse of an old edition enlightens us.

Some characters were confounded and mix'd, or two put into one, for want of a competent number of actors. Thus in the quarto edition of *Midsummer Night's Dream*, Act v. Shakespear introduces a kind of Master of the revels called Philostrate; all whose part is given to another character (that of Egeus) in the subsequent editions: So also in *Hamlet* and *King Lear*. This too makes it probable, that the prompter's books were what they called the original copies.

From liberties of this kind, many speeches also were put into the mouths of wrong persons, where the Author now seems chargeable with making them speak out of character: Or sometimes perhaps for no better reason, than that a governing player, to have the mouthing of some favourite speech himself, would snatch it from the unworthy lips of an underling.

Prose from verse they did not know, and they accordingly printed one for the other throughout the volume.

Having been forced to say so much of the players, I think I ought in justice to remark, that the judgment, as well as condition, of that class of people was then far inferior to what it is in our days. As then the best playhouses were inns and taverns (the Globe, the Hope, the Red Bull, the Fortune, etc.) so the top of the profession were then meer players, not gentlemen of the stage: They were led into the buttery by the steward, not placed at the lord's table, or lady's toilette: and consequently were entirely deprived of those advantages they now enjoy, in the familiar conversation of our nobility, and an intimacy (not to say dearness) with people of the first condition.

From what has been said, there can be no question but had Shakespear published his works himself (especially in his latter time, and after his retreat from the stage) we should not only be certain which are genuine; but should find in those that are, the errors lessened by some thousands. If I may judge from all the distinguishing marks of his style, and his manner of thinking and writing, I make no doubt to declare that those wretched plays, *Pericles*, *Lochrine*, *Sir John Oldcastle*, *Yorkshire Tragedy*, *Lord Cromwell*, *The Puritan*, and *London Prodigal*, cannot be admitted as his. And I should conjecture of some of the others (particularly *Love's Labour's Lost*, *The Winter's Tale*, and *Titus Andronicus*) that only some characters, single scenes, or perhaps a few particular passages,

were of his hand. It is very probable, what occasioned some plays to be supposed Shakespear's was only this; that they were pieces produced by unknown authors, or fitted up for the theatre while it was under his administration: and no owner claiming them, they were adjudged to him, as they give strays to the Lord of the manor: a mistake which (one may also observe) it was not for the interest of the house to remove. Yet the players themselves, Heminges and Condell, afterwards did Shakespear the justice to reject those eight plays in their edition; though they were then printed in his name, in every body's hands, and acted with some applause; (as we learn from what Ben Johnson says of *Pericles* in his Ode on the *New-Inn*.) That *Titus Andronicus* is one of this class I am the rather induced to believe, by finding the same Author openly express his contempt of it in the *Induction* to *Bartholomew-Fair*, in the year 1614, when Shakespear was yet living. And there is no better authority for these latter sort, than for the former, which were equally published in his lifetime.

If we give into this opinion, how many low and vicious parts and passages might no longer reflect upon this great genius, but appear unworthily charged upon him? And even in those which are really his, how many faults may have been unjustly laid to his account from arbitrary additions, expunctions, transpositions of scenes and lines, confusion of characters

and persons, wrong application of speeches, corruptions of innumerable passages by the ignorance, and wrong corrections of them again by the impertinence, of his first editors? From one or other of these considerations, I am verily persuaded, that the greatest and the grossest part of what are thought his errors would vanish, and leave his character in a light very different from that disadvantageous one, in which it now appears to us.

This is the state in which Shakespear's writings lie at present; for, since the above-mentioned folio edition, all the rest have implicitly followed it, without having recourse to any of the former, or ever making the comparison between them. It is impossible to repair the injuries already done him; too much time has elapsed, and the materials are too few. In what I have done I have rather given a proof of my willingness and desire, than of my ability, to do him justice. I have discharged the dull duty of an Editor, to my best judgment, with more labour than I expect thanks, with a religious abhorrence of all innovation, and without any indulgence to my private sense or conjecture. The method taken in this edition will shew itself. The various readings are fairly put in the margin, so that every one may compare them; and those I have preferred into the text are constantly *ex fide codicum*, upon authority. The alterations or additions which Shakespear himself made, are taken notice of as they occur. Some suspected

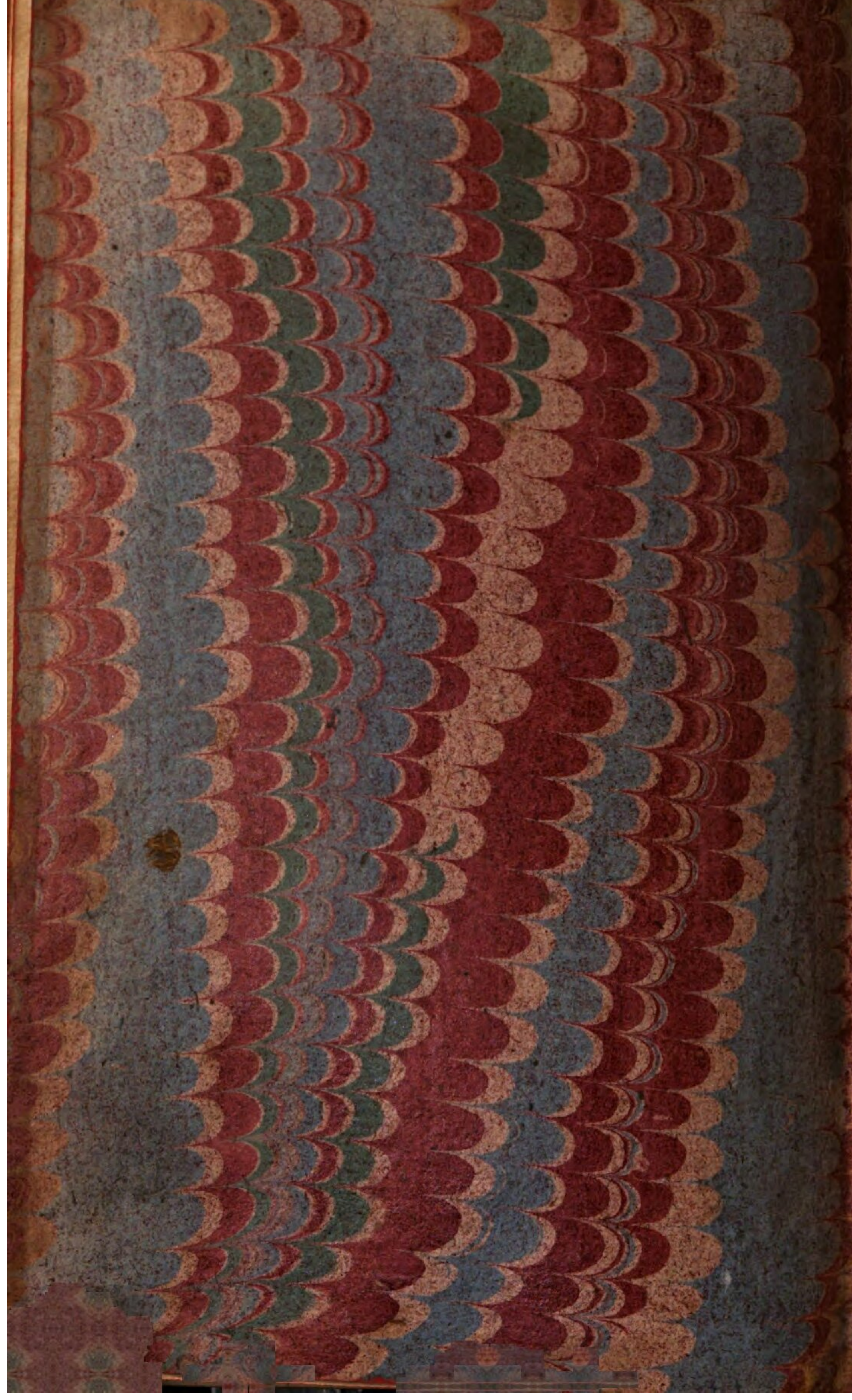
passages which are excessively bad (and which seem interpolations by being so inserted that one can intirely omit them without any chasm, or deficiency in the context) are degraded to the bottom of the page; with an asterisk referring to the places of their insertion. The scenes are marked so distinctly that every removal of place is specify'd; which is more necessary in this Author than any other, since he shifts them more frequently: and sometimes without attending to this particular, the reader would have met with obscurities. The more obsolete or unusual words are explained. Some of the most shining passages are distinguished by comma's in the margin; and where the beauty lay not in particulars but in the whole, a star is prefixed to the scene. This seems to me a shorter and less ostentatious method of performing the better half of Criticism (namely the pointing out an Author's excellencies) than to fill a whole paper with citations of fine passages, with *general applauses*, or *empty exclamations* at the tail of them. There is also subjoined a catalogue of those first editions by which the greater part of the various readings and of the corrected passages are authoris'd (most of which are such as carry their own evidence along with them.) These editions now hold the place of originals, and are the only materials left to repair the deficiencies or restore the corrupted sense of the author: I can only wish that a greater number of them (if a greater were ever published) may yet be found, by a search

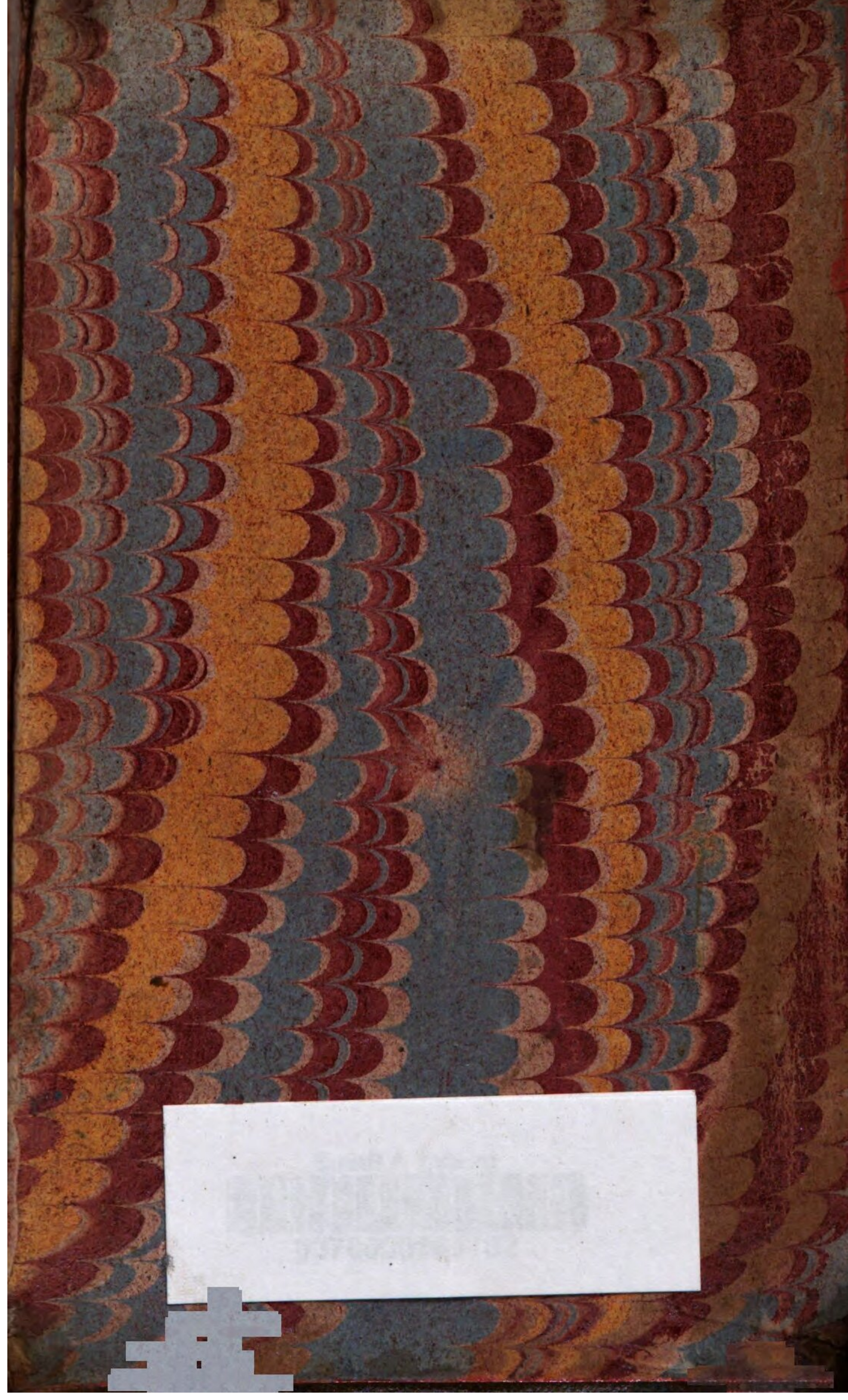
more successful than mine, for the better accomplishment of this end.

I will conclude by saying of Shakespear, that with all his faults, and with all the irregularity of his *drama*, one may look upon his works, in comparison of those that are more finished and regular, as upon an ancient majestic piece of Gothic architecture, compared with a neat modern building: The latter is more elegant and glaring, but the former is more strong and more solemn. It must be allowed, that in one of these there are materials enough to make many of the other. It has much the greater variety, and much the nobler apartments; tho' we are often conducted to them by dark, odd, and uncouth passages. Nor does the whole fail to strike us with greater reverence, tho' many of the parts are childish, ill-placed, and unequal to its grandeur.

The End of the FOURTH VOLUME.







Pope, Alexander, 1688-1744

The works of A. Pope, Esq in six volumes, complete, With his last corrections, additions, and improvements, as they were delivered to the editor, a little before his death

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